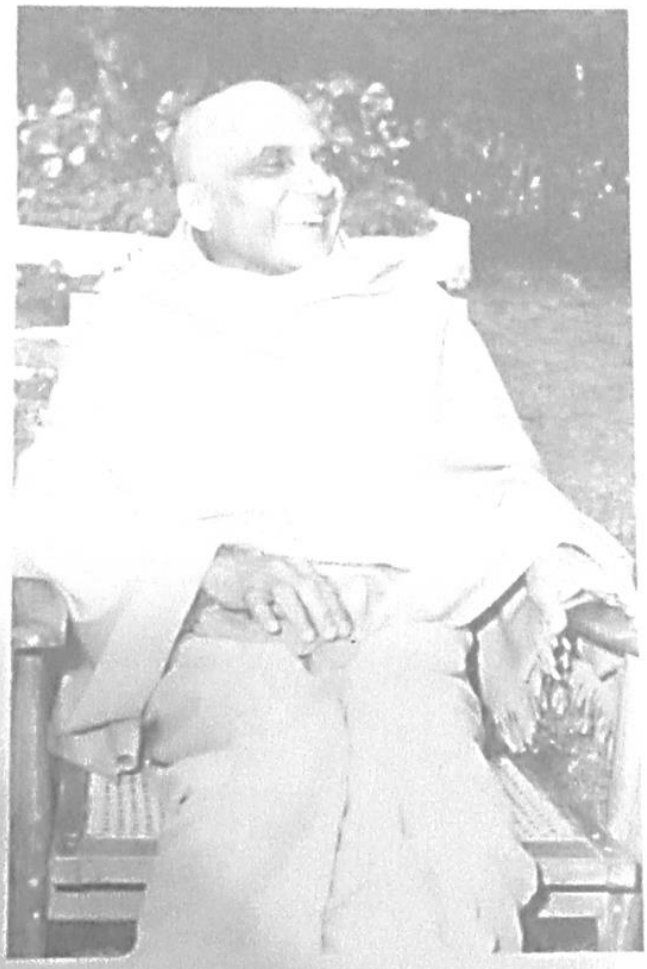
The Son of the East and the Sun of the West

Der Sohn des Ostens und die Sonne des Westens



Swami Krishnananda Maharaj

Index

Swami Krishnanandaji Maharaj

Universal Prayer

He Is a Wonder to Me

A Mini Biography of swami Krishnananda

Eine Kleine Biografie uber

(Swami Krishnananda)

Revered H.H. Swami Krishnanandaji Maharaj

attained Maha Samadhi on 23 November 2001 Friday

at 4.30 p.m at Sivananda Ashram, Rishikesh.

Universal Prayer

O adorable Lord of mercy and love

Salutation and prostrations unto Thee!

Thou art omnipresent, omnipotent and omniscient,

Thou art Satchidananda,

Thou art the indweller of all beings.

Grant us an understanding heart.

Equal vision, balanced mind,

Faith, devotion and wisdom.

Grant us inner spiritual strength to resist temptations

And to control the mind.

Free us from egoism, lust, greed, anger, and hatred.

Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms,

Let us serve Thee in all these names and forms,

Let us ever remember Thee,

Let us ever sing Thy glories,

Let Thy Name be ever on our lips,

Let us abide in Thee for ever and ever.

Om Shanti, Shanti, Shanti!

Zur Erinnerung an

H.H. Sri Swami Krishnananda Maharaj

Herausgegeben von:

THE DIVINE LIFE SOCIETY

Zweigstelle Hannover-

German Branch-

Germany

Erste Ausgabe/ First Edition: 2002

Auflage: 500 Exemplare/ Copies

Alle Exemplare sind kostenlos erhaltlich bei:

(All Copies are for free distribution)

Hans-J. Schroer

c/o THE DIVINE LIFE SOCIETY

- Zweigstelle Hannover-

Kopenhagener Str. 40

D-30457 Hannover

THE DIVINE LIFE Trust SOCIETY

P.O. Shivanandanagar 249192

Dist. Tehri-Garhwal, U.P.

Himalayas, INDIA

gedruckt/printed in Hannover, Germany

He Is a Wonder to Me

Swami Sivananda

It is very rare to find such a Synthetic Yogi as Swami Krishnanandaji. Swami Krishnananda is like myself; he is like Lord Krishna. Integral perfection can be had only when you combine service and devotion with Jnana. Externally he appears to be only a Karma Yogi; but he views the whole world within himself. His knowledge is a treasure for those aspirants who care to learn, study and imbibe the knowledge from him.

Krishnanandaji is like a wonder to me! He has excelled me. He has excelled Sankara. He has excelled Dakshinamurthy. I asked him to recite the Gita. And he recited a chapter of the Gita beautifully. Swami Krishnanandaji is a master of Western philosophy also. He compared Western philosophy with Indian philosophy as published in "Studies in comparative Philosophies".

Er ist ein Wunder fur mich

Es ist sehr selten, dass man einen solchen Synthetischen Yogi wie Swami Krishnanandaji findet. Er ist wie ich; er ist wie Krishna der Herr. Vollkommenheit ist nur dort, wo das Dienen und die Hingabe mit Jnana verbunden ist. Außerlich erscheint er wie ein Karma Yogi; doch er sieht in sich die ganze Welt. Sein Wissen ist ein Schatz fur alle Suchenden, die von ihm lernen und studieren mochten, und das Wissen von ihm trinken.

Krishnanandaji ist fur mich wie ein Wunder! Er hat mich ubertrof- fen. Er hat Sankara ubertroffen. Er hat Dakshinamurthy ubertroffen. Ich bat ihn, die Gita zu rezitieren. Und er rezitierte ein Kapitel der Gita auf wundervolle Art und Weise. Swami Krishnanandaji ist auch ein Meister westlicher Philosophien. Er hat westliche Philosophien mit indischer Philosophie verglichen.

Er schrieb eine Vielzahl philosophischer Bucher, die zum Teil auch in deutscher Sprache erschienen sind. Eines seiner Bucher zu diesem Thema wurde unter dem Titel Studien uber vergleichbare Philosophien" in deut- scher Sprache im Internet (http://www.sivananda.de/Online_Buecher.html) veroffentlicht.

A MINI BIOGRAPHY OF SWAMI KRISHNANANDA

(Swami Chidananda)

Swamiji physically hails from the South Kanara district on the West- ern coast of South India. In his Purvashrama, he was the eldest son of a family of six children. Known by the name Subbaraya, he was born of orthodox Shivaralli Brahmin parents.

He had early education at St. Francis Xavier's School at Darbe in Puttur town. After then he visited Board High School at Puttur. At this time the family was financially passing through a difficult period. But because of his brilliance in studies he was fully exempted from school fees. Subbaraya was best in class. He liked Sanskrit language, started to study it and made rapid progress in this study.

While he was at high school he used to compose poems in Sanskrit. Side by side with his studies at school he learnt Suktas from Rigveda, Pavamana etc. from his father. After studying Sanskrit Subbaraya studied Bhagavad Gita of his own accord and learned it by heart. Then he began reading Sankaracharya's Viveka Chudamani und Upanishad Bhashyas. He too delve into the Vedas, the Upanishads and similar other books to explore their inner meaning.

Sometime in 1943 Subbaraya took up Government service at Hospet. But this phase lasted only for a short period. He went to sacred city of Varanasi. There he studied the Vedas and Sanskrit for a little while. But the call to seclusion and Sadhana drew him further from Varanasi to Hard- war and to Rishikesh. Arriving at Rishikesh in the year 1944 the brilliant young seeker came face to face with his Guru Swami Sivananda upon the holy banks of the sacred river Ganga.

The Sivananda Charitable Dispensary needed an able hand to serve the sick that resorted to its medical aid: Swami Krishnanandaji was chosen. He used to conduct the Ashram Satsanga and play the most important roles in it, chanting hymns, reading from the scriptures and delivering lectures. He became Programme Director of all the Sadhana Weeks; he managed them most efficiently.

Subbaraya entered the Holy Order of Sannyasa on the 14th January, 1946. Since then he has been known as Sri Swami Krishnananda Saraswati. Miraculously the service took a new turn. He took to lecturing and writing.

Then came the great day, somewhere in 1948, when he had what he termed "a lightning glimpse of Truth". He was so lost in it, that for a considerable time after

that he took no interest in anything. For several months he confined himself to a room and uttered not a word to anyone on any subject whatsoever. He was ever blissful and peaceful.

Sri Swami Sivanandaji Maharaj promptly appointed Sri Swami Krishnanandaji its Professor of Vedanta. The story of Swami Krishnanandaji Maharaj after 1948 is just one of a Jivanmukta enjoying the Sahaja- Samadhi-Avastha. Swami Krishnanandaji has drawn many aspirants and seekers after Truth from all parts of the world: to them all he has become a Guru. He was himself an adept in Hatha Yoga, a master of Raja-Yoga and a great Bhakta of Lord Krishna. He was a master of the Yoga of Synthesis propounded by His Holiness Sri Swami Sivanandaji Maharaj; and was a wonderful replica of the Master.

In 1963, when his Guru Swami Sivanandaji Maharaj went into Maha-Samadhi, he became General-Secretary of Divine Life Society. In the year 2000 he took relief from the office-work, but his consciousness is still everywhere.

H.H. Sri Swami Krishnanandaji Maharaj attained Maha Samadhi on November 23 Friday at 4.30 p.m. (Indian time) in Sivananda Ashram, Rishikesh.

Hari Om Tat Sat.

EINE KLEINE BIOGRAFIE UBER SWAMI KRISHNANANDA

(Swami Chidananda)

Swamiji hat in South Kanara Distrkt an der Westkuste von Sudindien das Licht der Welt erblickt. Er war der alteste Sohn in einer sechskopfigen Familie. Seine Eltern waren orthodoxe Shivaralli Brahmin. Sie nannten ihren Sohn Subbaraya.

Die erste Schule, die Subbaraya besuchte, war die St. Francis Xavier Schule (Darbe) in Puttur. Danach besuchte die High School in Puttur. Zu jener Zeit hatte seine Familie gerade einen finanziellen Engpass. Doch auf Grund seiner guten Ergebnisse in der Schule war er vom Schulgeld befreit. Subbaraya war der Beste seiner Klasse. Da er Sanskrit mochte, begann er sich damit zu beschaftigen, und machte schnell Fortschritte.

Wahrend seiner Schulzeit in der High School fertigte er Gedichte in Sanskrit an. Neben seiner Schularbeit lernte er von seinem Vater die Suktas" aus der Rigveda, Pavamana usw. Nachdem er Sanskrit gelernt hatte, befasste sich Subbaraya mit der Bhagavad Gita und lernte sie auswendig. Dann begann er Viveka Chudamani und die Upanishad Bhashyas von Sankaracha- rya zu lesen. Er vertiefte sich in die Vedas, die Upanishads und ahnliche Werke, um deren tiefere Bedeutung zu ergrunden.

Ungefahr im Jahre 1943 leistete er seinen Schuldienst an der Hospet Schule ab. Doch das geschah nur fur kurze Zeit. Dann ging er nach der heiligen Stadt Varanasi. Dort studierte er fur kurze Zeit die Vedas und lernte Sanskrit. Doch der Ruf nach Einsamkeit und Sadhana zog ihn von Varanasi nach Hardwar und weiter nach Rishikesh. Als der junge Sucher 1944 in Rishikesh ankam, traf er am Gangesufer seinen Guru Swami Sivananda.

Die Sivananda Wohltatigkeitsapotheke brauchte eine fahige Hand, um Kranke mit Medikamenten zu versorgen; der spatere Swami Krishnanandaji wurde auserwahlt. Außerdem leitete er den Satsanga" im Ashram und spielte dabei eine wichtige Rolle, indem er vorsang. Schriften vorlas und

1 Verse

2 heilige Schriften

3 Sozialpflichtiger Schuldienst

4 spiritueller Praxis

5 Zusammenkunft zum .‚Gottesdienst"

Lehrreden hielt. Er wurde zum Programmdirektor aller Sadhana Wochen, die er erfolgreich managte.

Subbaraya trat am 14. Januar 1946 in den Heiligen Orden der Sann- yasa ein. Seitdem ist er als Swami Krishnananda Saraswati bekannt. Merk- wurdigerweise wandelte sich nun sein Betatigungsfeld. Er hielt Lehrreden und schrieb Bucher und Texte.

Dann, irgendwann 1948, kam der große Tag, als er, wie er es nannte, einen erleuchtenden Funken der Wahrheit" hatte. Er hatte sich derart darin verloren, dass er sich fur langere Zeit fur nichts mehr interessierte. Mehrere Monatelang beschrankte er sich auf sein Zimmer und sprach zu niemandem mehr ein Wort. Er war voller Gluckseligkeit und Frieden.

Sri Swami Sivanandaji Maharaj machte Swami Krishnanandaji zu seinem Professor der Vedanta. Die Geschichte nach 1948 ist so wie die Ge- schichte uber einen Jivanmukta", der sich des Sahaja-Samdhi-Avastha er- freut. Swami Krishnanandaji zog viele Sucher nach der Wahrheit aus allen Teilen der Welt an: fur sie alle wurde er zum Guru. Er war ein Meister des Hatha Yoga, des Raja-Yoga und ein großer Bhakta" von Krishna dem Herrn. Er war Meister des Yogas der Synthese, die von seiner Heiligkeit Sri Swami Sivanandaji Maharaj begrundet wurde; und er war eine wundervolle Kopie seines Meisters.

Seit 1963, nachdem sein Guru Swami Sivananda verstarb, managte er als Generalsekretar die Divine Life Society, den Sivananda Ashram in Rishikesh, bis er sich im Jahre 2000 aus gesundheitlichen Grunden von der taglichen Buroarbeit und der Leitung des Ashrams zuruckzog. Doch sein Geist ist noch immer uberall spurbar. In den Abendstunden (indischer Zeit) des 23. November 2001 verstarb H.H. Sri Swami Krishnanandaji Maharaj.

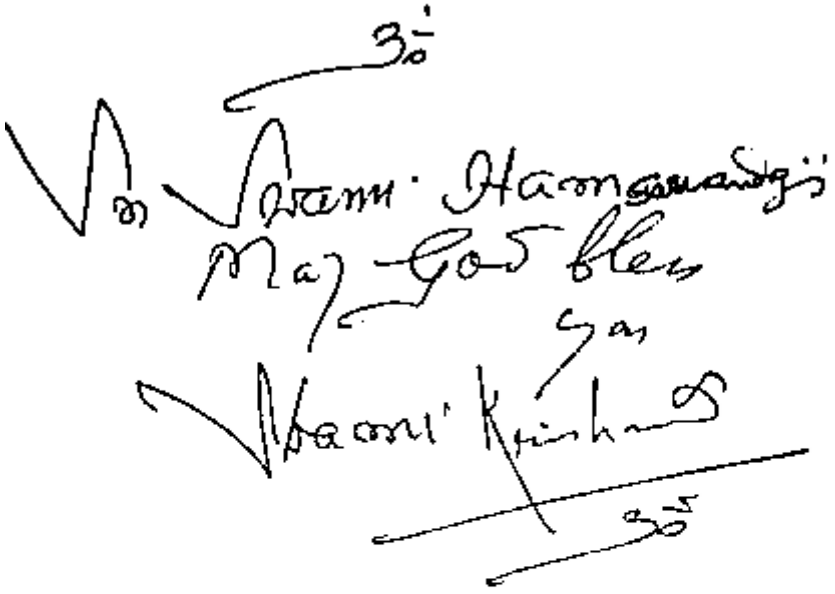
Hari Om Tat Sat

Befreiter in diesem Leben

naturlicher Samadhi-Zustand

Anhanger

2022



ॐ

I came to Shivananda Ashram on 5th September 1965 and met my Guru, H.H. Sri Swami Krishnanandaji Maharaj near Bhajan Hall, after his speech on Bhagavad Gita. I took Mantra Diksha (Initiation) from him on 25th April 1966 in Holy Samadhi Mandir. I entered into Sannyasa order on 12th June 1975 in Sri Gurudev Kutir.

I met Sri Divya Jyotiji in Hannover on 22 October 1993. With his devotional efforts and by the grace of my Guru this book has been brought out and it should have been dedicated to the lotus feet of my Guru on his 80th birthday 25th April 2002. I always drink the nectar of my Gurudev's Immortal Teachings.

In the Service of my Gurudev

Swami Hamsananda

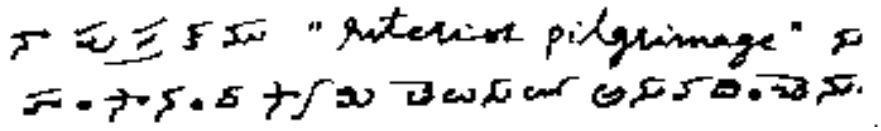
Ich bin am 5. September 1965 im Shivananda Ashram in Rishikesh angekommen und traf H.H. Sri Swami Krishnanandaji Maharaj, nach sei- nem Vortrag uber die Bhagavad Gita, nahe der Bhajan Hall. Ich erhielt von ihm am 25. April 1966 im Heiligen Samadhi Mandir das Mantra Diksha (die Mantra-Einweihung). Am 12. Juni 1975 bin ich im Sri Gurudev Kutir in den Sannyasa Orden eingetreten.

Ich traf Sri Divya Jyotiji am 22. Oktober 1993 in Hannover. Durch seine hingebungsvollen Bemuhungen und der Gnade meines Guru's konnte dieses Buch herausgebracht und es sollte ihm zu seinem 80. Geburtstag am 25. April 2002 zu seinen Lotusfußen hingebungsvoll uberreicht werden. Ich trinke immer den Nektar aus den unsterblichen Lehren meines Gurudevs.

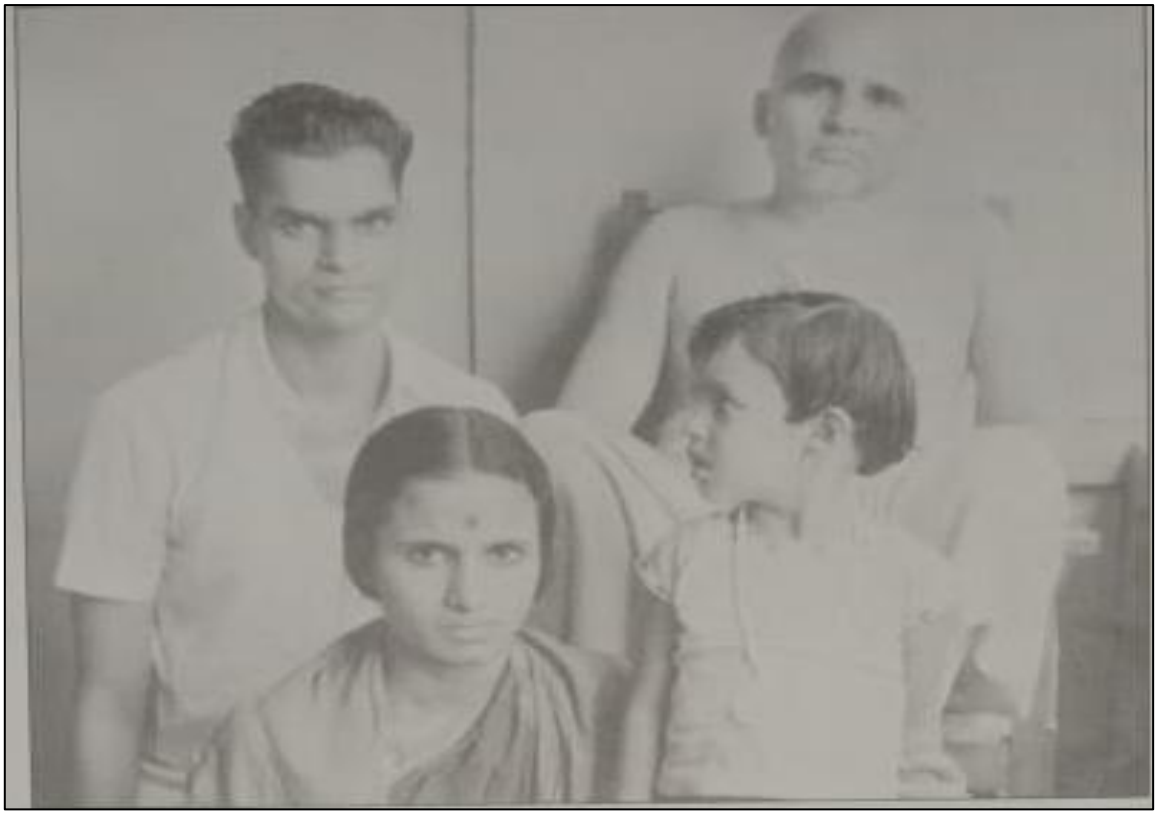
Im Dienste meines Gurudevs

Swami Hamsananda

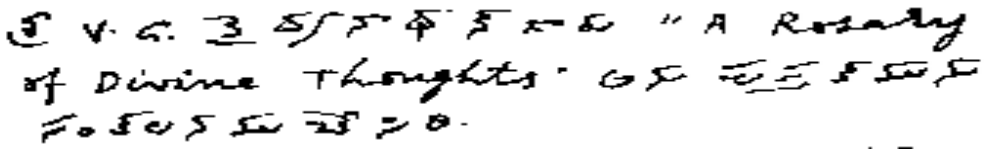
1. "Interior Pilgrimage" my book was translated into Telugu by Swami Hamsananda.



Mein Buch "Die Reise ins Innere" wurde von Swami Hamsananda in Telugu ubersetzt.



2. Sri V. G. Vaidyanathan compiled a booklet "A Rosary of Divine Thoughts".



Sri V. G. Vaidyanathan hat eine Broschure mit Name "A Rosary of Di- vine Thoughts" zusammen gestellt.

3. I was in myself in all the functions.

అన్ని కార్యక్రమాలలో నేనే నాయందే ఉంటూ;

Ich war bei allen Feierlichkeiten in mir selbst.

4. God is pure Being, not "doing".

[illegible]

Gott ist reines Sein, keine,,Handlung".

5. Seek only God and God alone.

[illegible]

Suche nur Gott und nur Gott allein.

6. Mother Ganga is the embodiment of "Satchidananda"

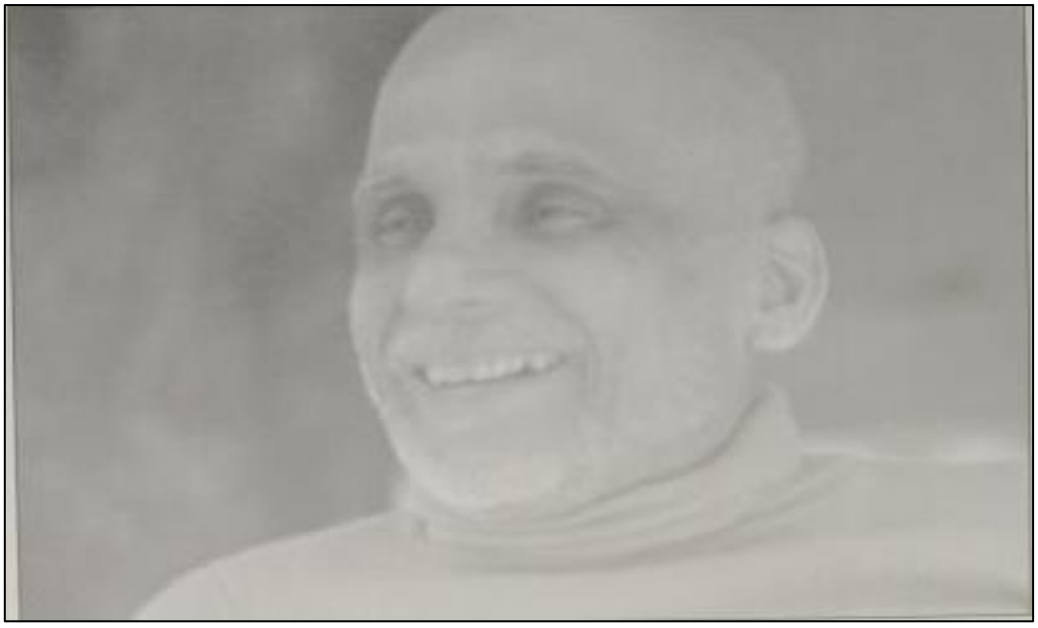
[illegible]

Mutter Ganga ist die Verkorperung von "Satchidananda".

7. Where ever I go I am in Him only.

[illegible]

Wohin auch immer ich gehe, ich bin nur in IHM.



8. That which laughs is the soul.

నవ్వుచున్నదేదో, అదియే ఆత్మ.

Das, was lachelt, ist die Seele.

9. Winter is the best time for Sadhana.

చలి కాలము సాధనకు మంచి సమయము.

Winter ist die beste Zeit fur Sadhana.

10. It was the Golden Jubilee celebration.

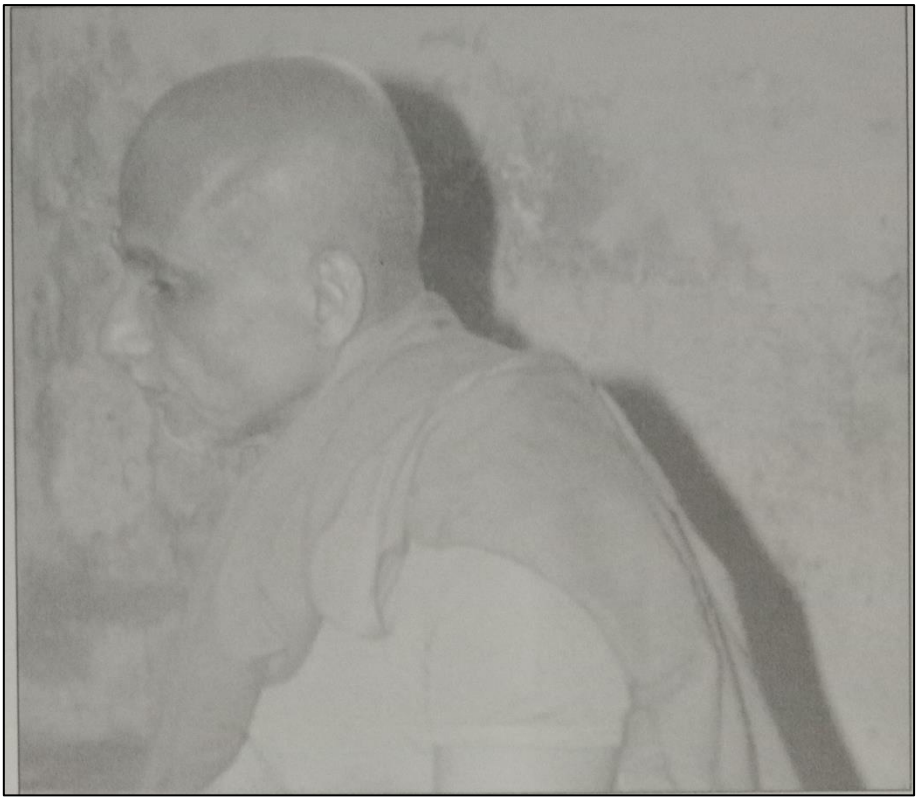
ఇది నా స్వర్ణోత్సవ సమారోహము.

Dieses waren die Feierlichkeiten zu seinem Goldenen Jubilaum.

11. Pandit Pundarikacharya putting Tilak on my forehead.

పండిత్ పుండరీకాచార్యులు నా నొసట
తిలకమును ధరింపజేసిరి.

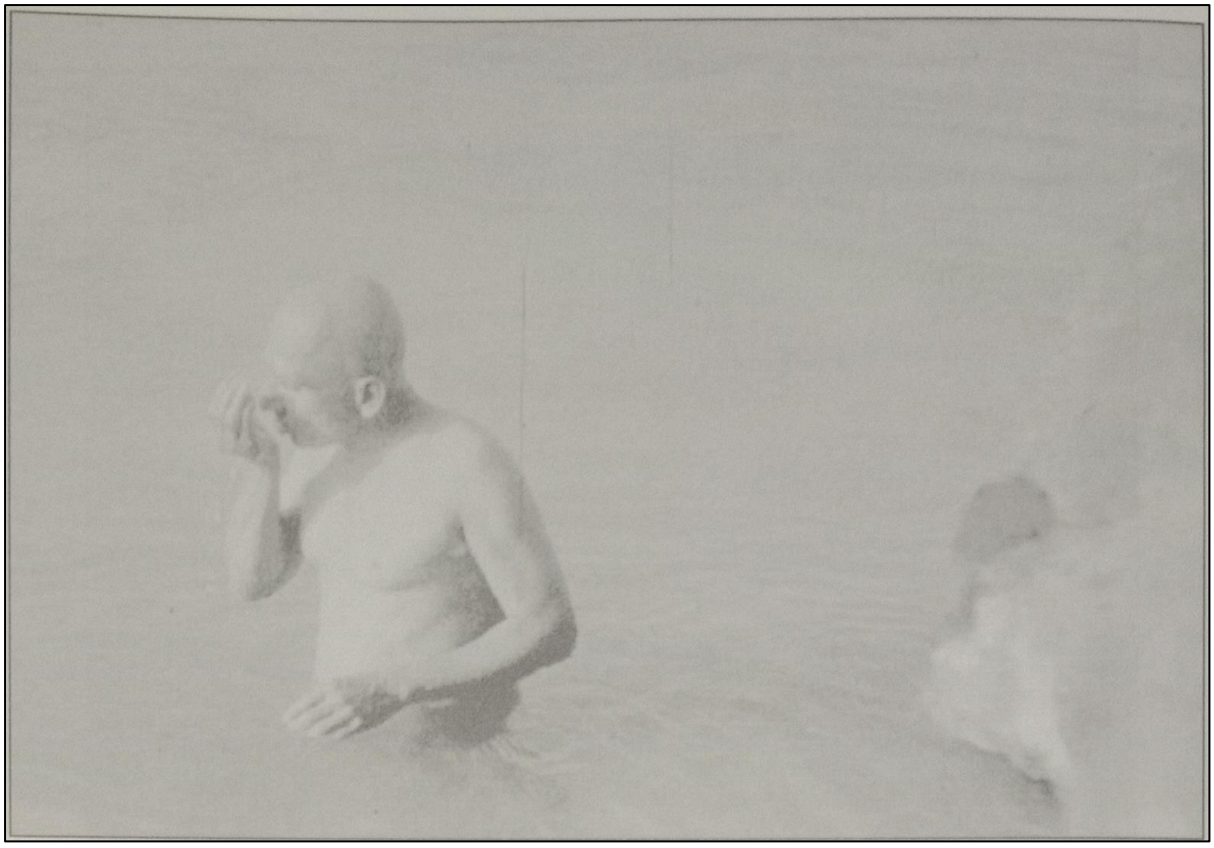
Pandit Pundarikacharya macht Tilak auf meine Stirn.



12. See God in everything.

ప్రతిదాని యందును దేవుని దర్శించుము.

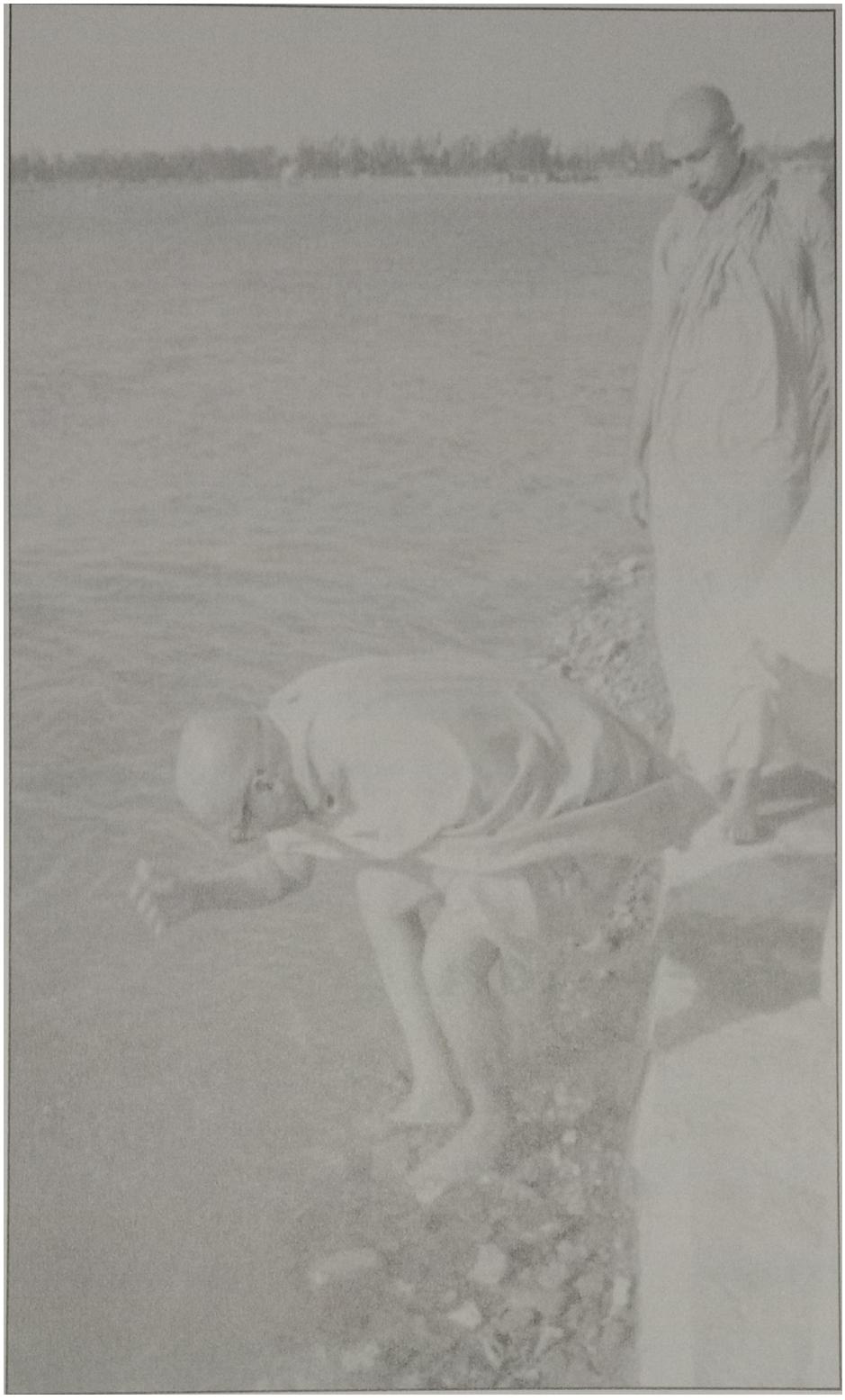
Siehe Gott in allem.



13. Ganges bath cools the body, mind and soul.

గంగా స్నానము దేహమును, మనస్సును, ఆత్మను చల్లబరచును.

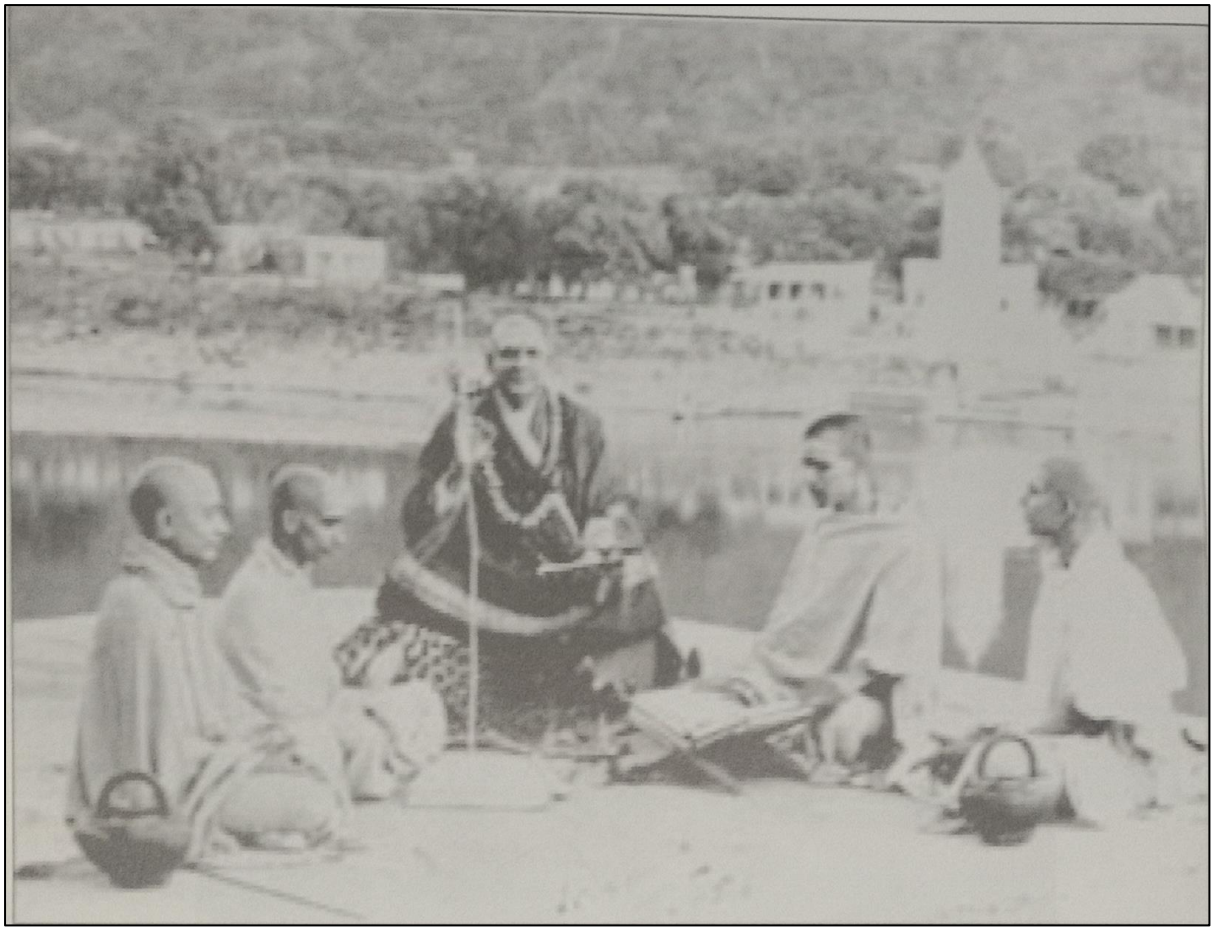
Ein Bad im Ganges kuhlt den Korper, den Geist und die Seele.



14. 14th January is my Sannyasa Diksha Day.

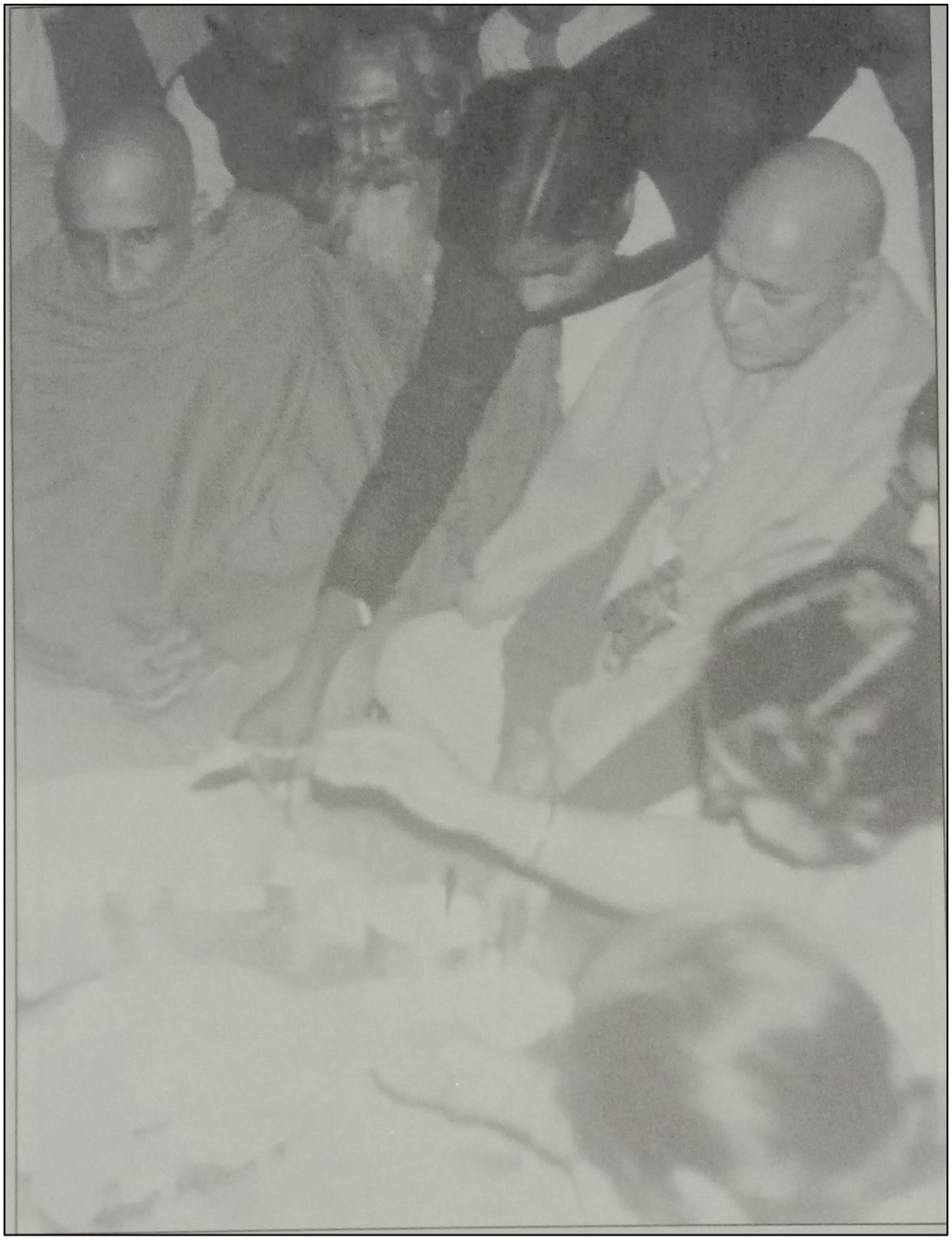
ఒక 14 తేది నా సన్యాస దీక్ష దినము.

Der 14. Januar ist mein Sannyasa Diksha Tag.



15. Guru is a "whole" and not a person before the disciple.

Der Guru ist fur den Schuler ein,,Ganzes" und keine Person.



16. Paduka Puja on the birthday of Sri Swami Madhavanandaji Maharaj.

శ్రీ మాధవానందస్వాములవారి జన్మదినోత్సవము రోజు జరిగిన పాదుకాపూజ.

Paduka Puja am Geburtstag von Sri Swami Madhavanandaji Maharaj.

17. I always contemplate on God

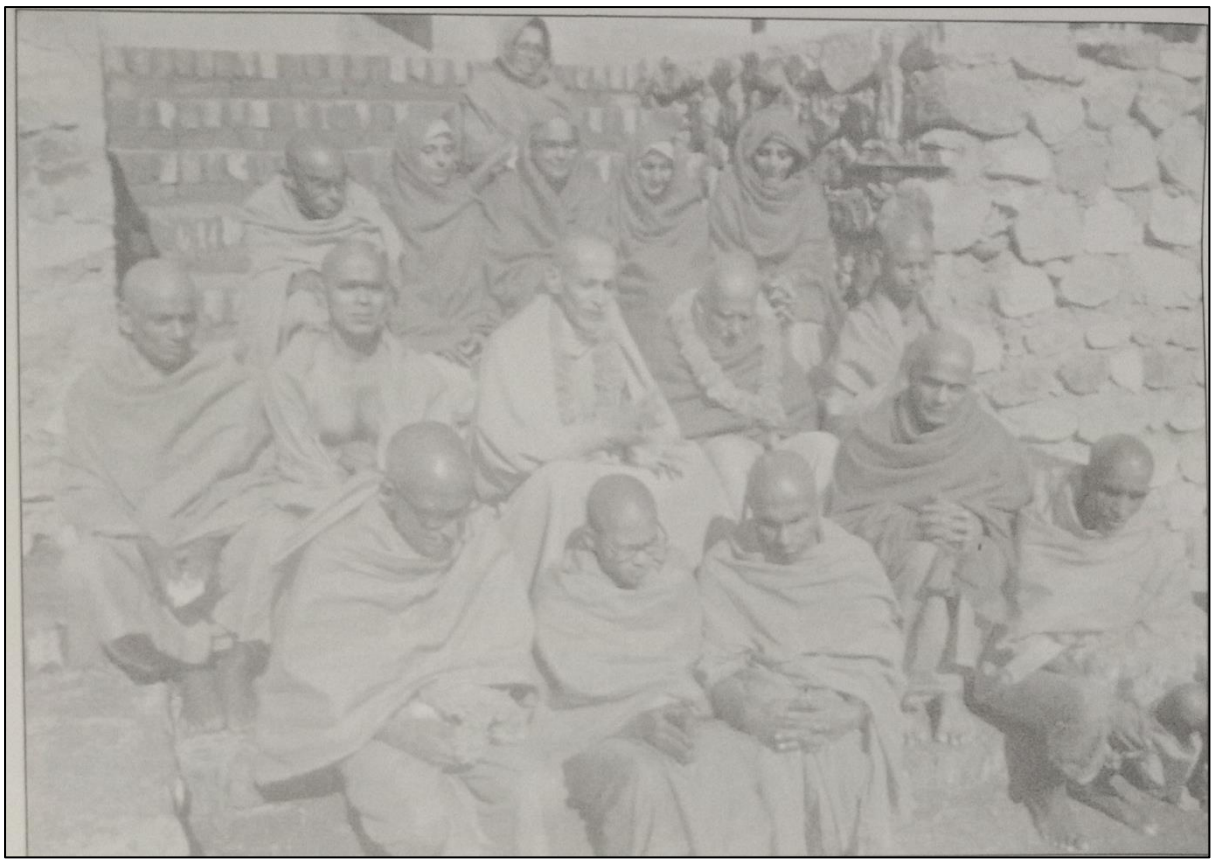
నేనెల్లప్పుడు దేవుని పై ధ్యానము చేస్తాను.

Ich kontempliere immer auf Gott.

18. I took Ganga Bath on my Diamond Jubilee celebration.

నా వజ్రోత్సవ వేడుకలలో నేను గంగా స్నానము చేసితిని.

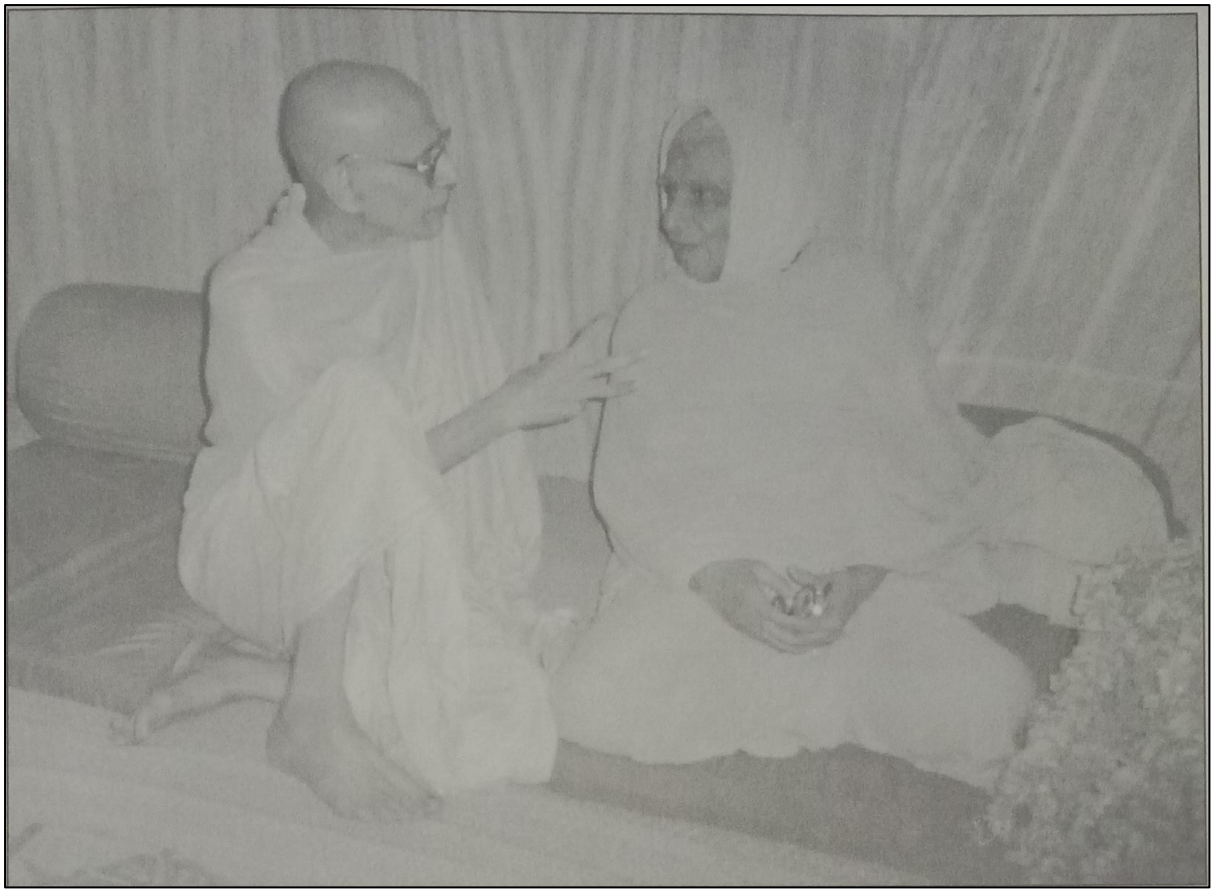
Ich nahm an meinem,,Diamantenen Jubilaum" ein Bad im Ganges.



19. They entered in Sannyasa order on 14th January, Sankranti Day.

సంక్రాంతి రోజు 14 వ జనవరికి వారు
సన్యాస స్వీకరించారు.

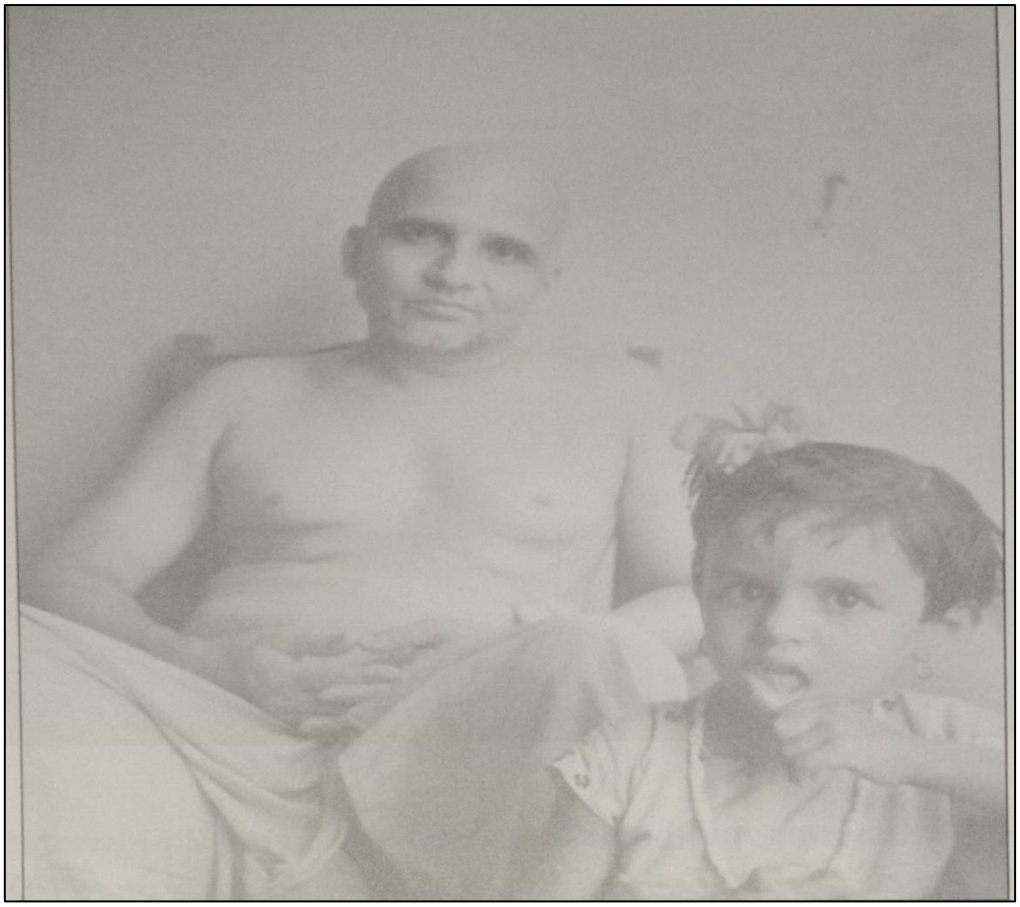
Sie traten am 14. Januar, dem Sankranti Tag, in den Sannyasa Orden ein.



20. Two bodies and one mind make the Society.

రెండు దేహములు, ఒక మనస్సు సంఘమునకు
ఆధారము.

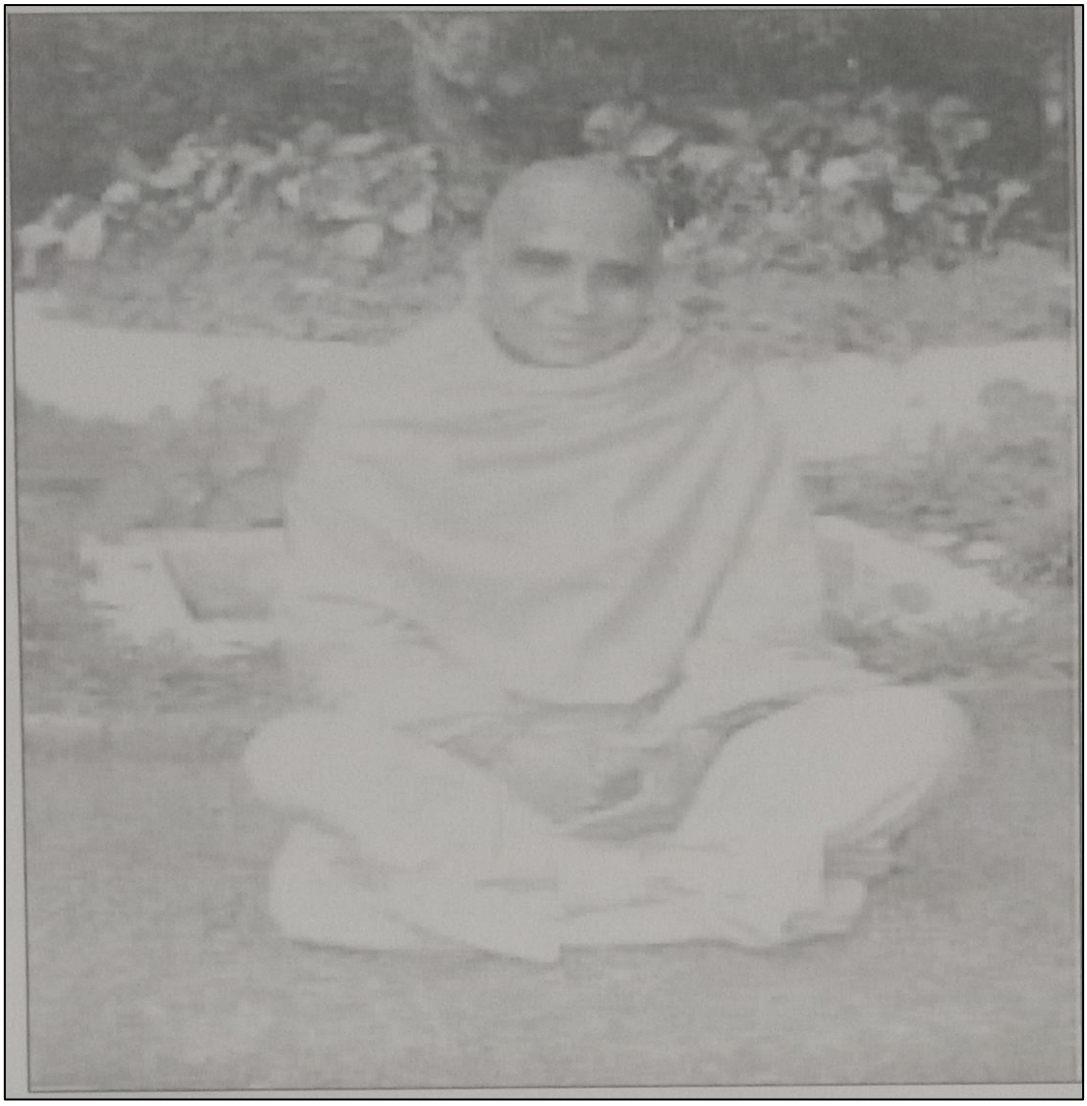
Zwei Korper und ein Geist bilden die Society.



21. When you open your mouth God will make you to eat the sweet.

నీవు నోరు తెరచినప్పుడు దేవుడు నీకు మధుర పదార్థములను తినిపించును.

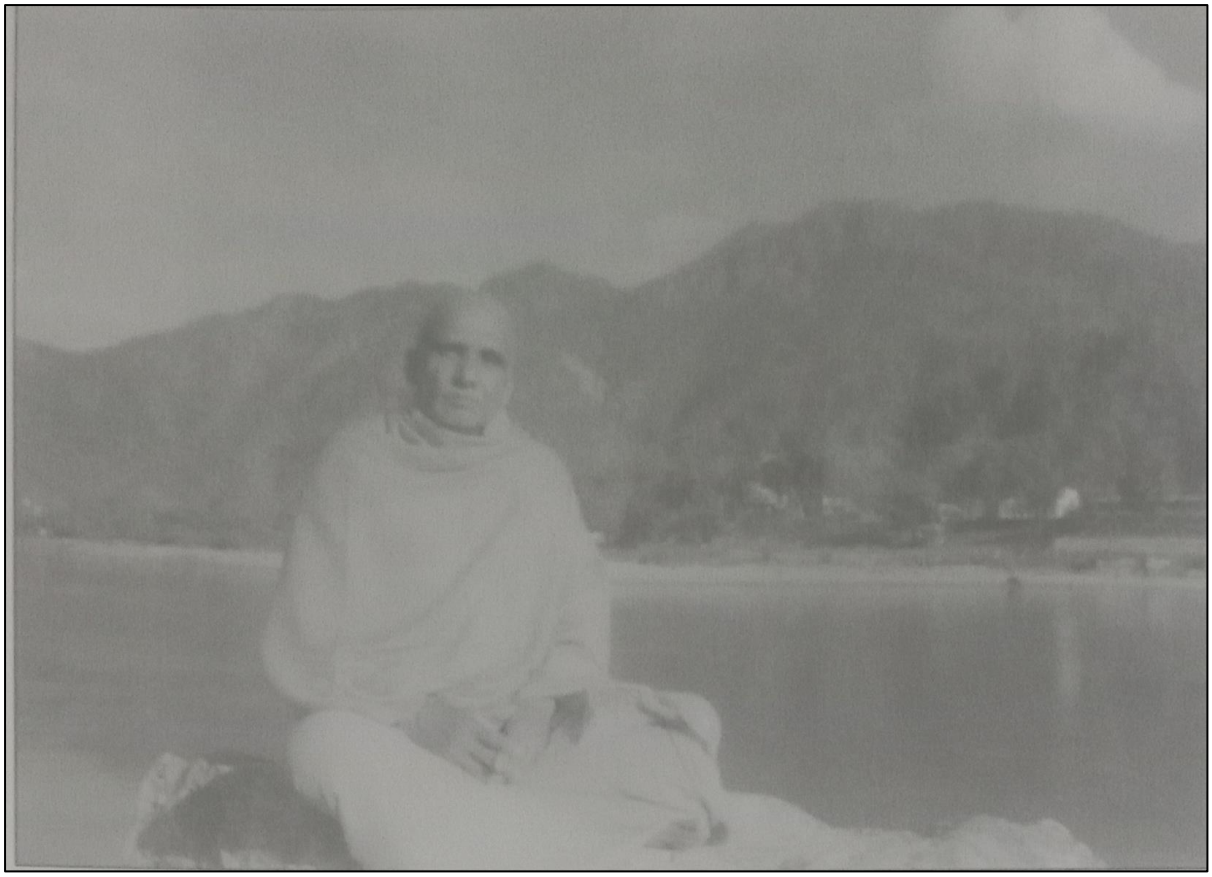
Wenn du den Mund offnest, lasst Gott dich die Sußigkeiten essen.



22. Knowing Brahman is being Brahman.

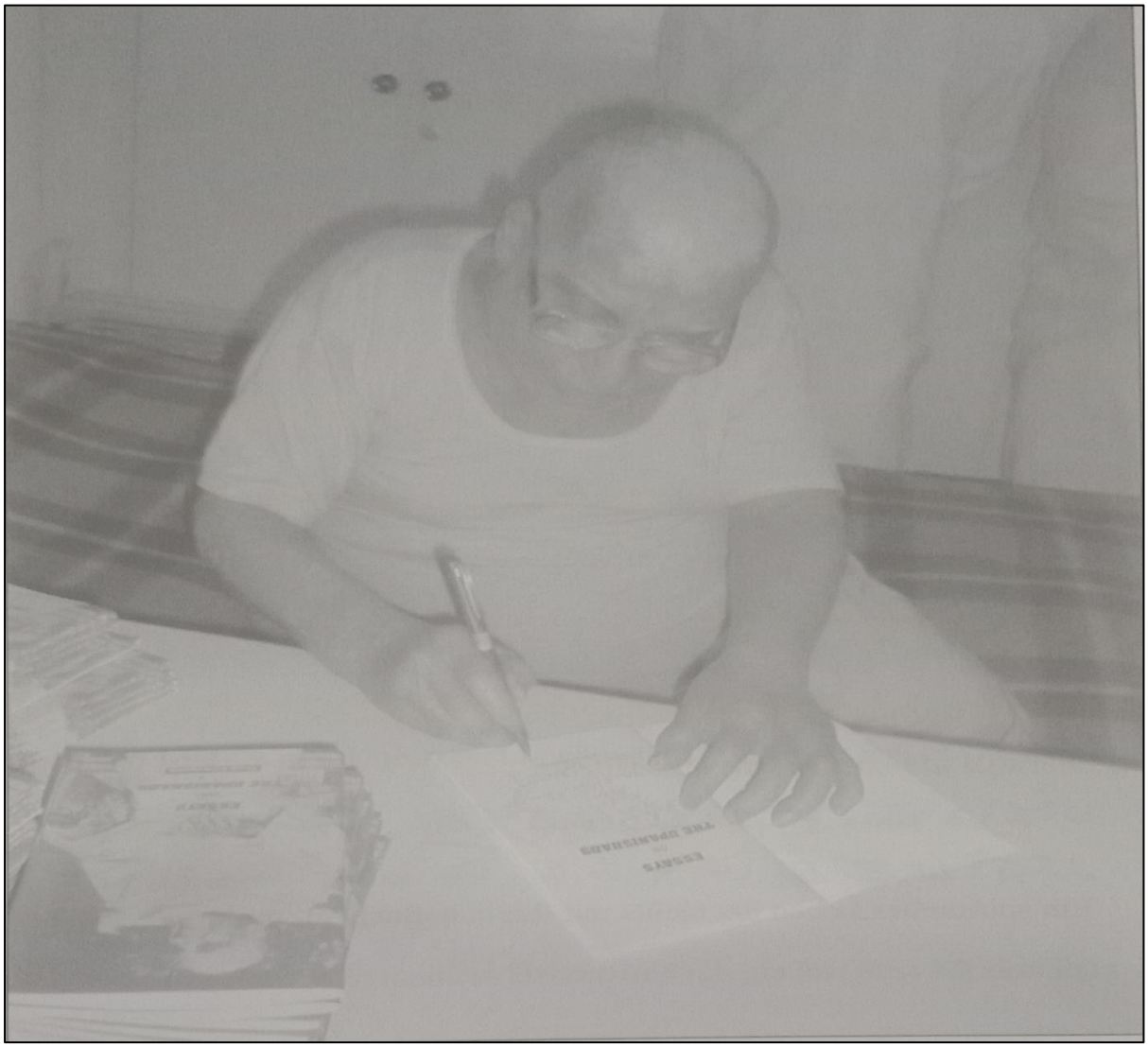
బ్రహ్మ తే బ్రహ్మ యగును.

Brahman zu kennen, bedeutet Brahman zu sein.



23. Himalayas is one of the Vibhutis of Lord Almighty.

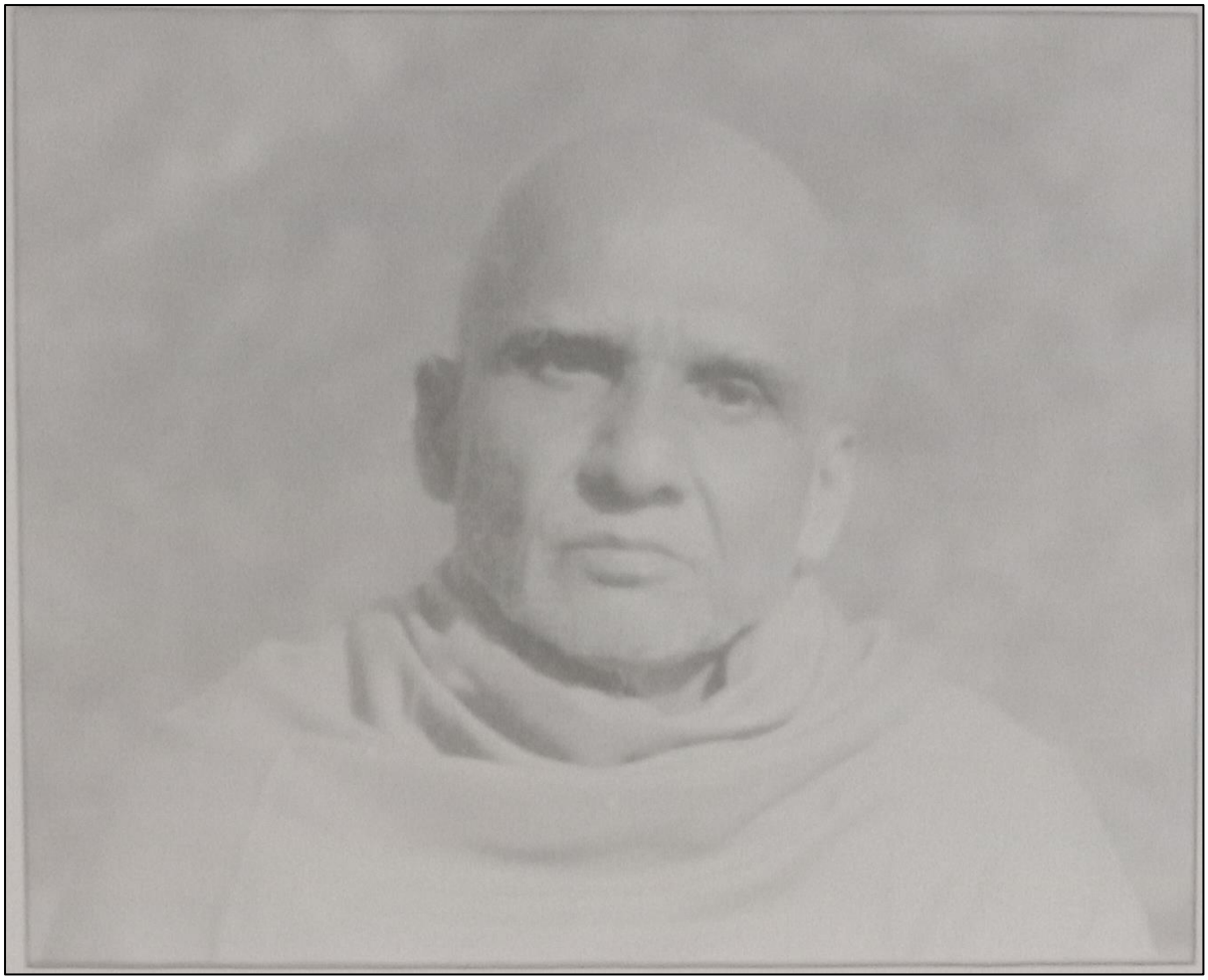
Die Himalajas sind eine der Offenbarungen des allmachtigen Herrn.



24. Drink the Nectar of Upanishads.

ఉపనిషత్ అమృతాన్ని పానం చేయండి.

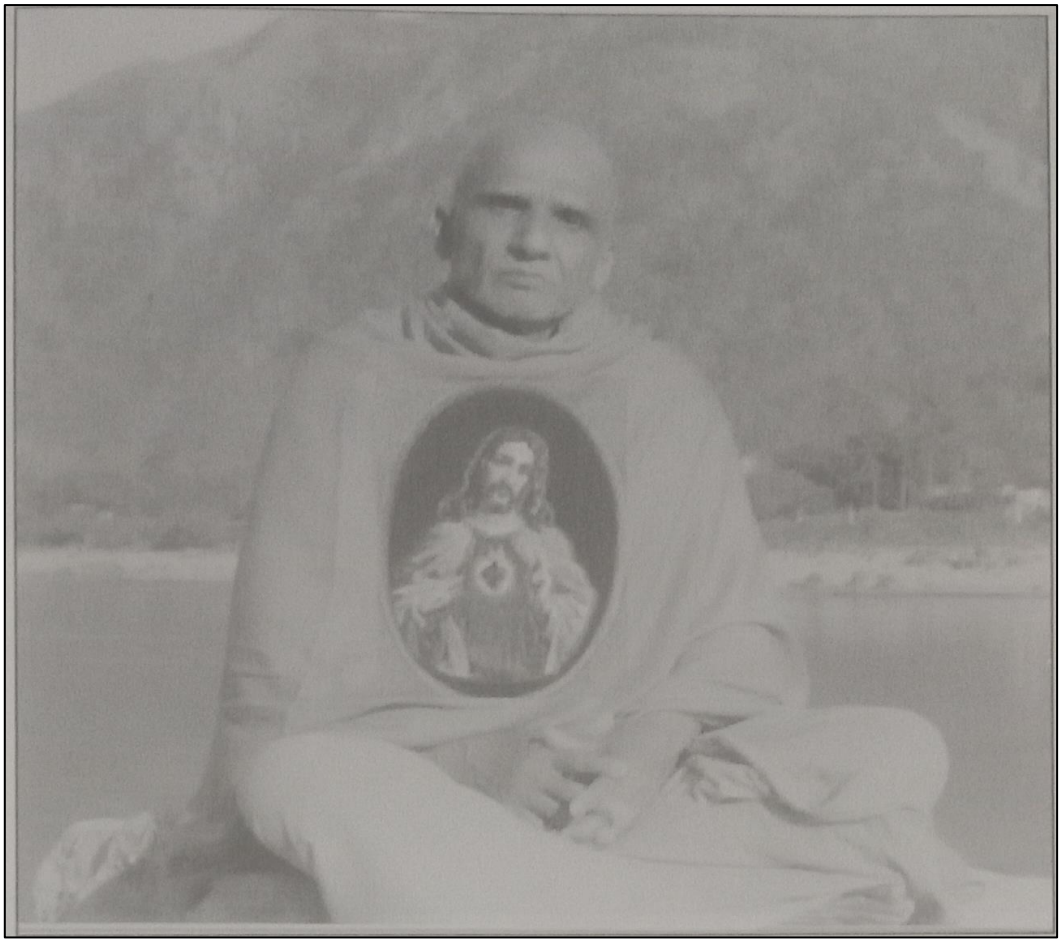
Trinke den Nektar der Upanishaden.



25. Spiritual life does not mean escapism.

ఆధ్యాత్మిక జీవనం అంటే వాస్తవాల నుండి పారిపోవడం కాదు.

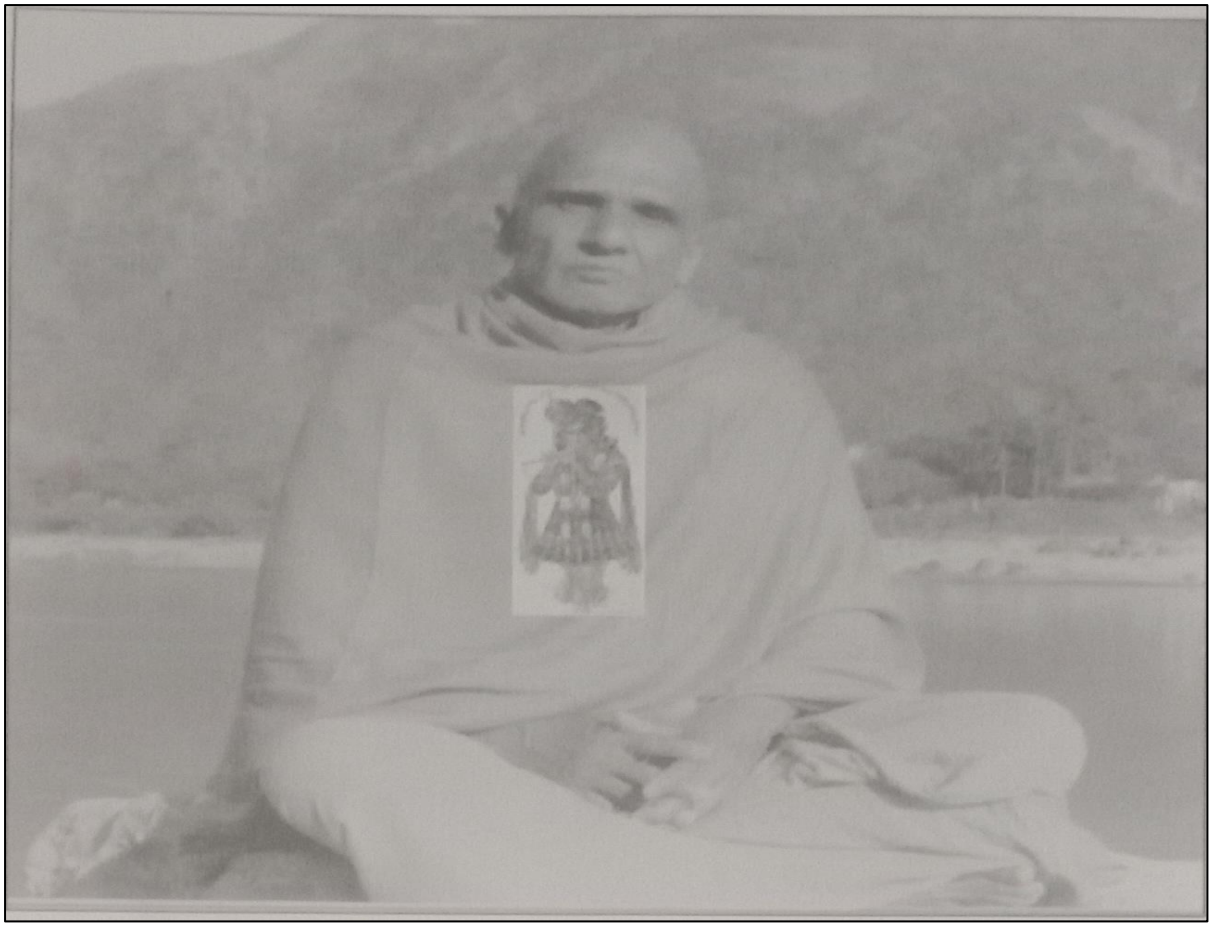
Ein spirituelles Leben hat nichts mit Realitatsflucht zu tun.



26. Lord Jesus is in my heart and I believe that He is the Son of God.

జీసస్ ప్రభువు నా హృదయమునందున్నాడు.
మరియు ఆయన దేవుని పుత్రుడనే నేను
విశ్వసించుచున్నాను.

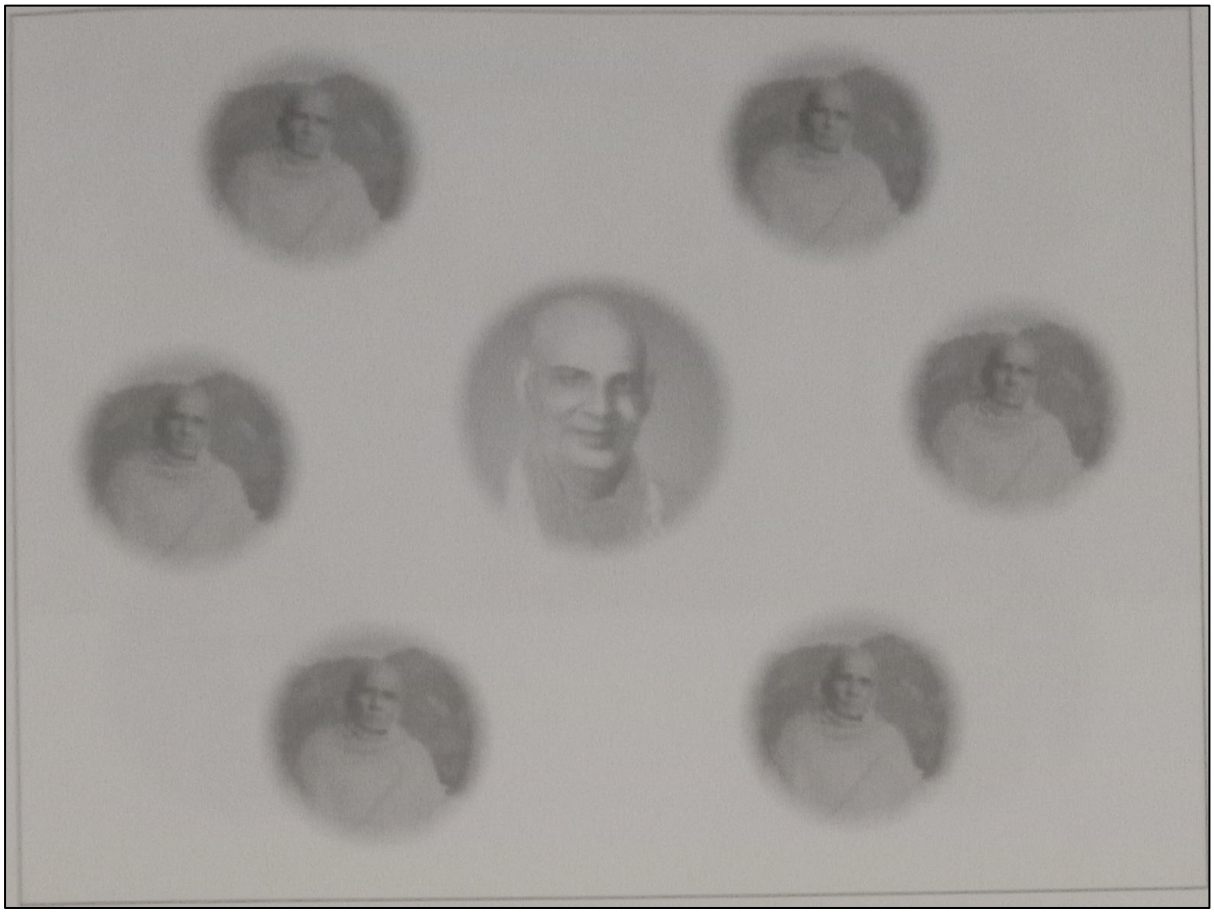
Jesus Christus ist in meinem Herzen und ich glaube, dass ER der Sohn Gottes ist.



27. Lord Krishna never belongs to Hindus. He belongs to them, who give their hearts to Him.

శ్రీ కృష్ణుడు కేవలము హిందువులకు సంబం ధించినవాడుకాదు. ఆయనకెవ్వరు తమ హృదయములనర్పింతురో, ఉట్టి వారికితడు సంబంధించి యున్నాడు.

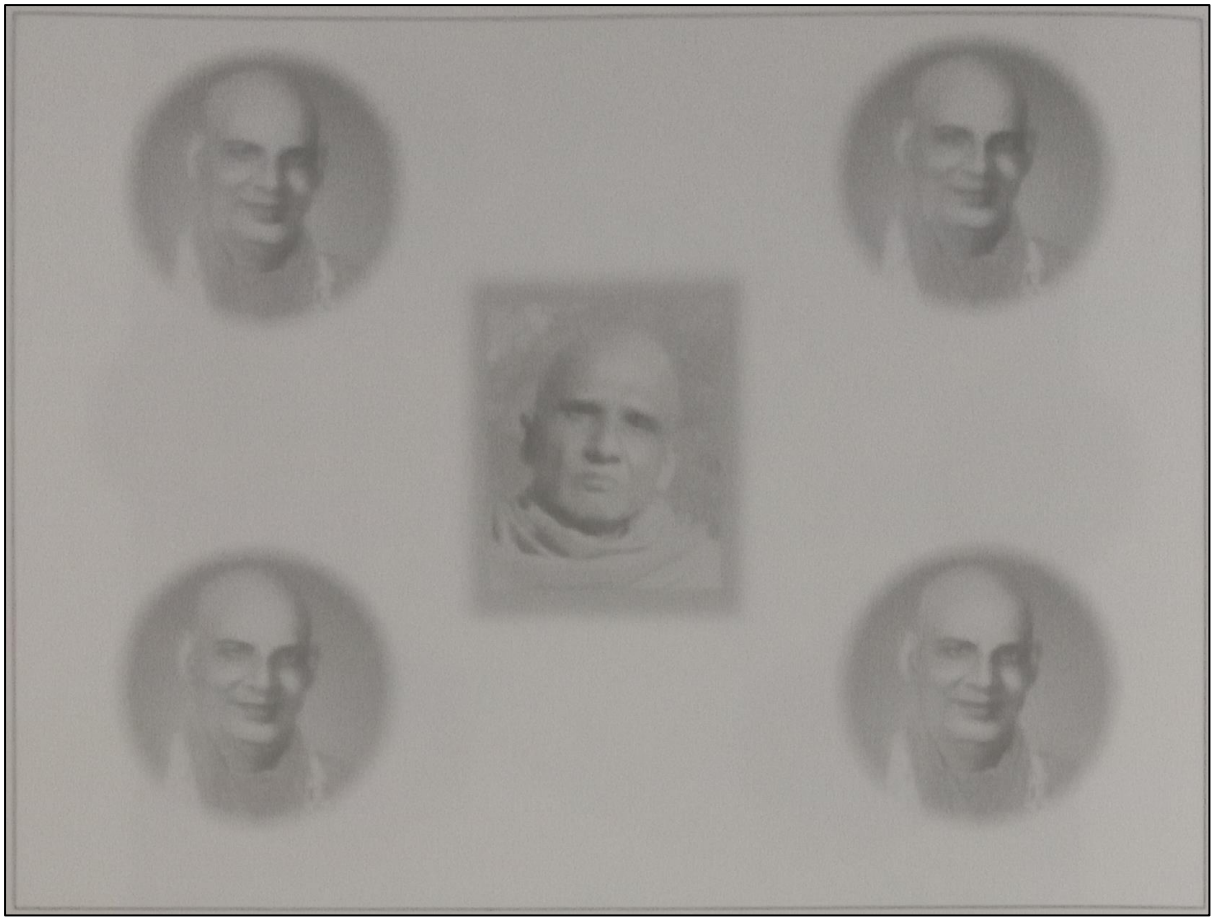
Krishna der Herr gehort nicht nur den Hindus, sondern ER gehort jenen, die IHM ihr Herz geben.



28. I take energy from my Guru Sri Swami Sivanandaji Maharaj.

నా గురువు శ్రీ శివానందస్వామివారి నుండి
నేను శక్తిని సంచయము చేసుకొను.

Ich erhalte die Energie von meinem Guru Sri Swami Sivanandaji Maha-raj.



29. I am floating in the spirit of my Guru Sri Swami Sivanandaji Maharaj.

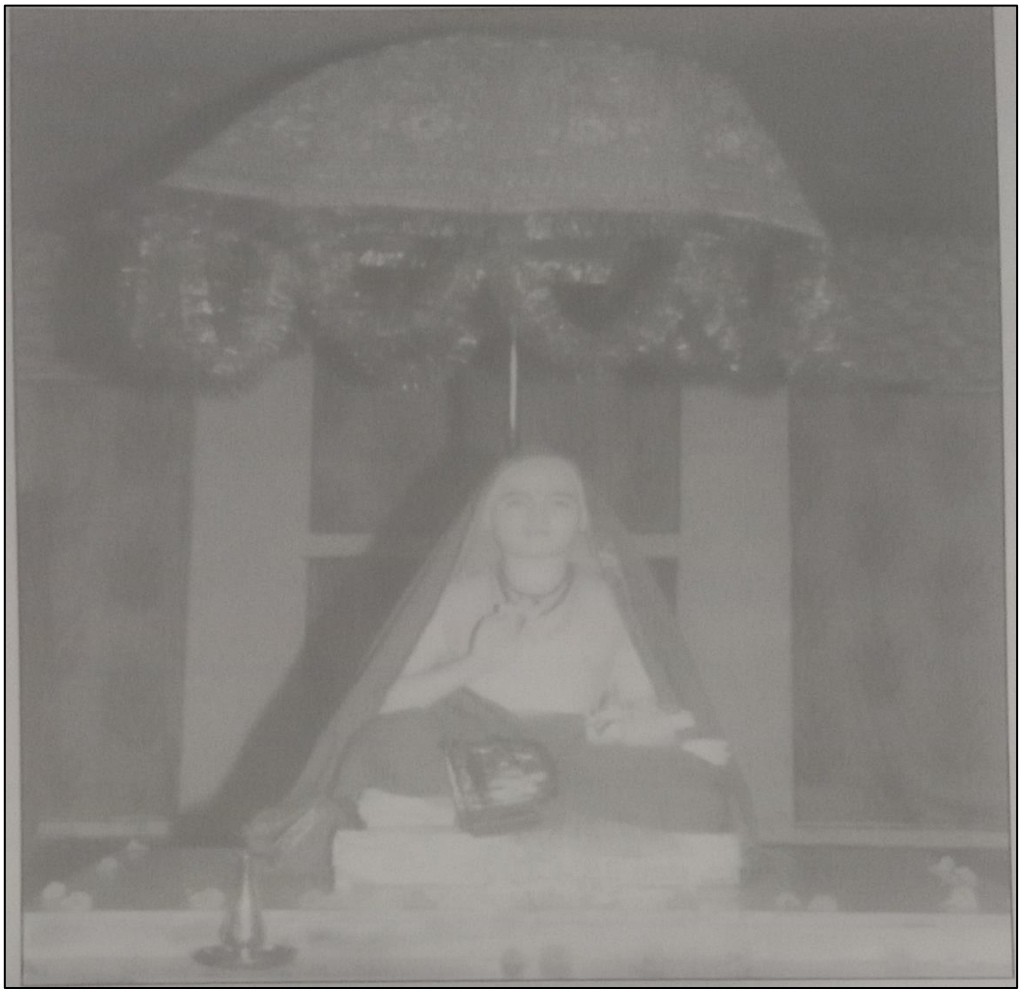
నేను నా గురువు శ్రీ శివానంద స్వామి వారి ఆత్మ
శక్తి యందు సంచరించుచుండును.

Ich fließe in dem Geist meines Guru's Sri Swami Sivanandaji Maharaj.

30. It was on 28-4-1995 Friday.

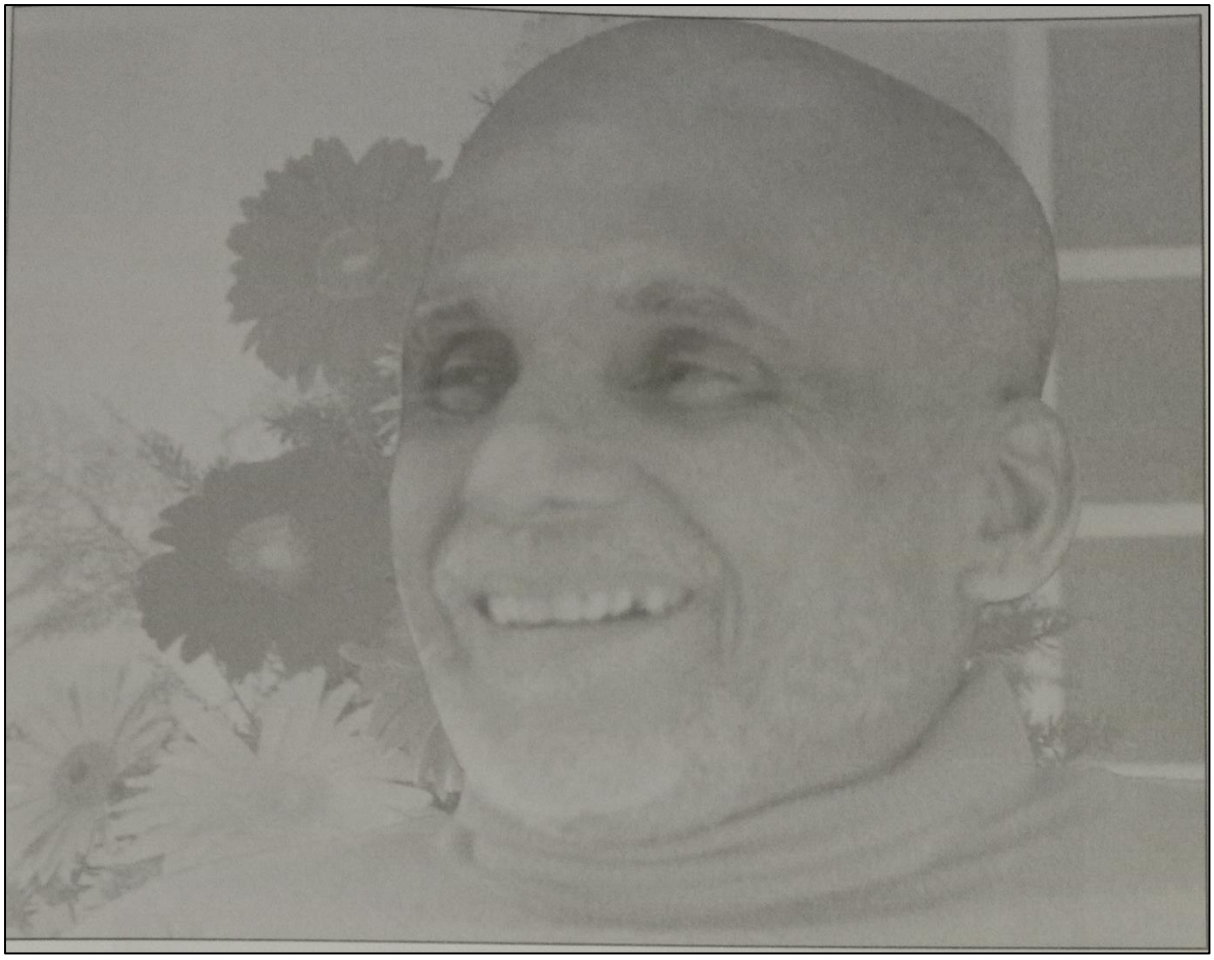
ఆది 28-4-1995 శుక్రవారము నాడు.

Es geschah am Freitag, den 28.4.1995



31. I follow the "Advaita Vedanta philosophy" of Jagadguru Shankaracha- rya.

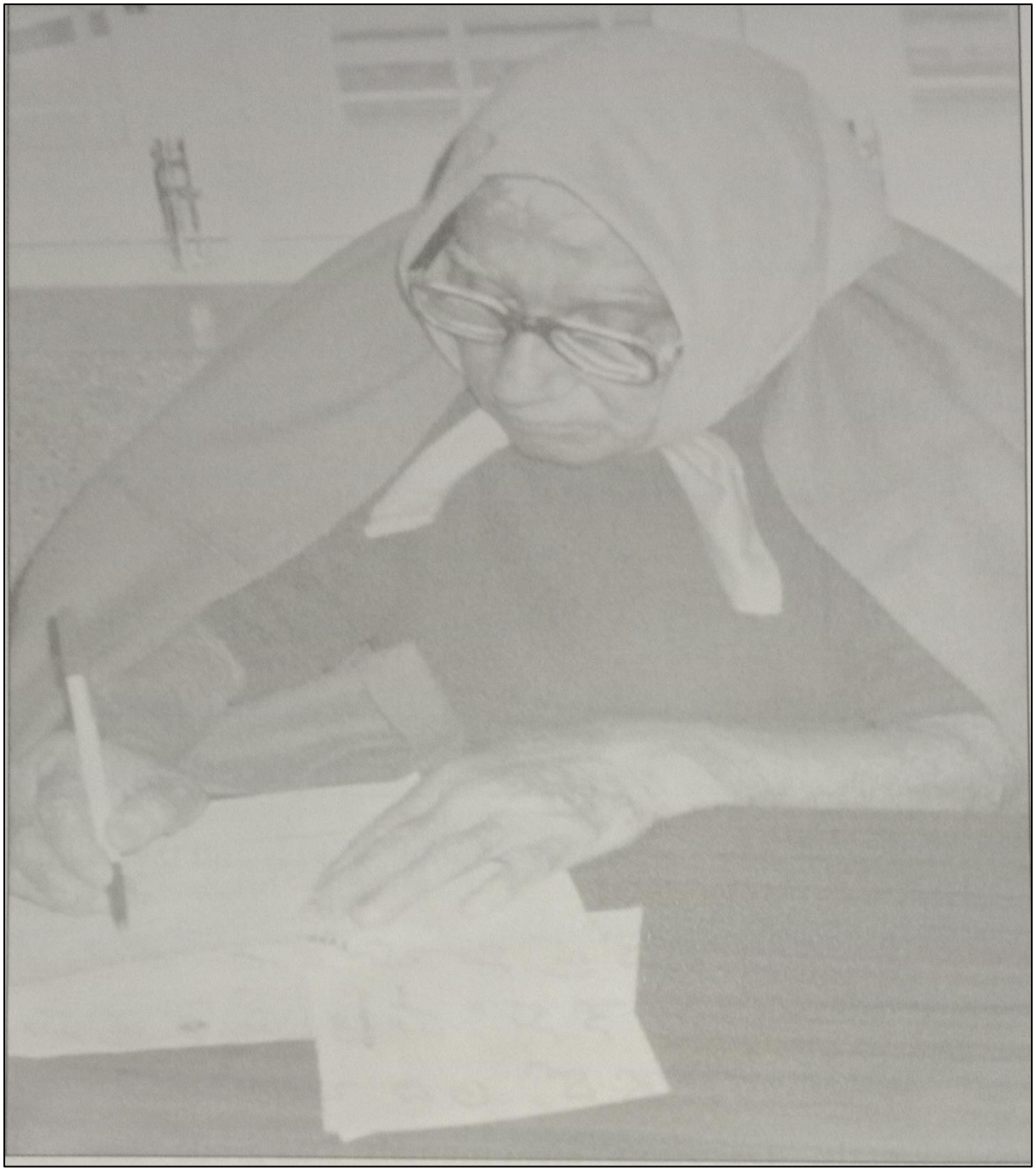
Ich folge der "Advaita Vedanta Philosophie" von Jagadguru Shanka- racharya.



32. I never see. "Eye" never sees. The capital "I" sees and the Eye of eye sees always.

నేను చూడను. నేత్రము చూడదు. కాని నేనుకు
ఆధారమైయున్న "నేను" కు ఆయు నేత్రమునకు
నేత్రమైయున్న దేదో అది చూచును.

Ich sehe niemals. "Das Auge" sieht niemals. Das große "Ich" sieht und das Auge der Augen sieht immer.



33. My pen writes, when I write and I write, when He makes me to write.

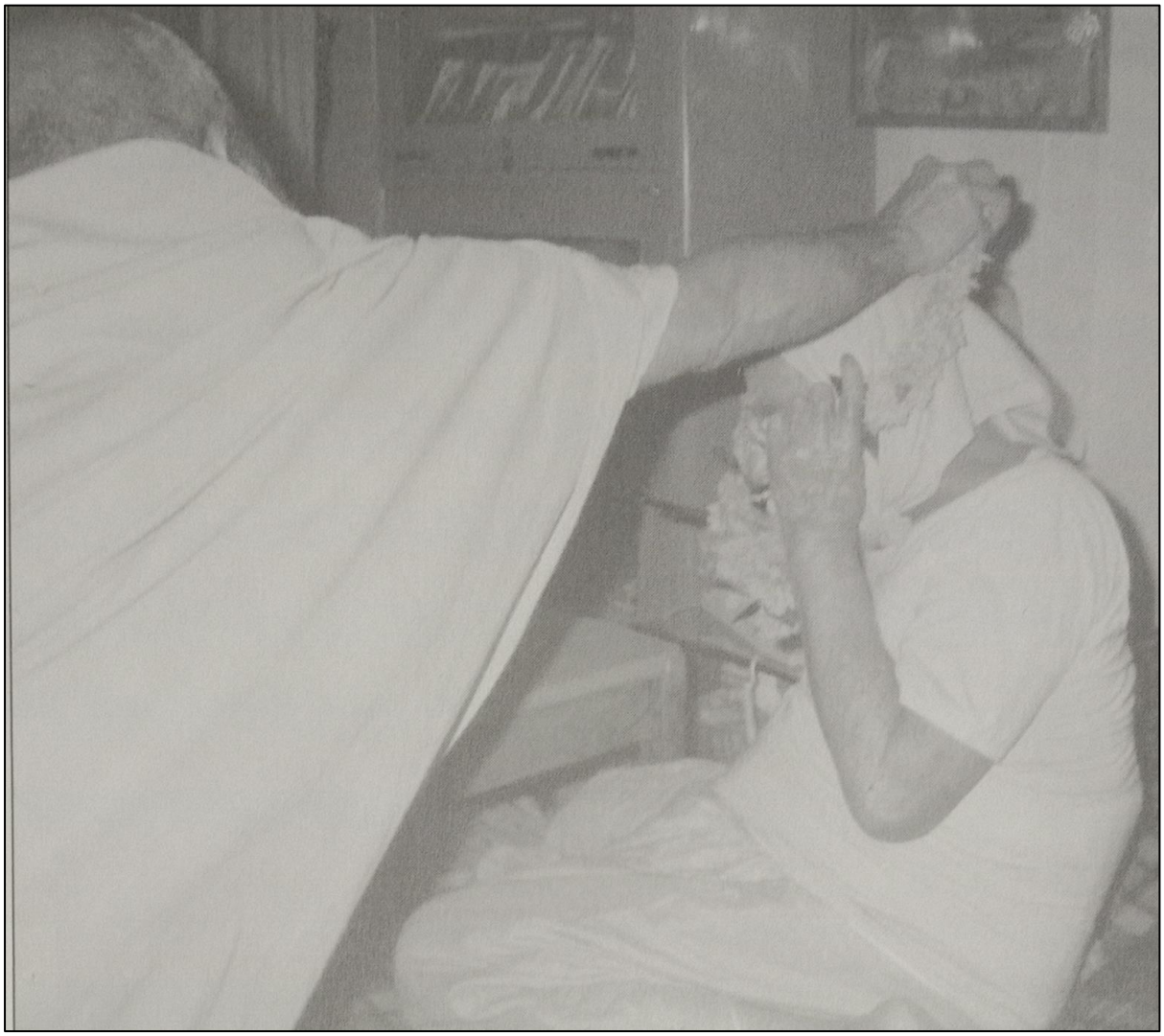
నేను వ్రాయునప్పుడు నా కలము వ్రాయును. మరియు ఆయన నా చేత వ్రాయించునప్పుడు నేను వ్రాయుదును.

Wenn ER mich schreiben lasst, schreibe ich immer weiter, und mein Schreiber schreibt.

34. I was with my disciple, his mother and sister.

నేను నా శిష్యుడు, అతని తల్లి మరియు సోదరి తో ఉన్నాను.

Ich war mit meinem Schuler, seiner Mutter und seiner Schwester zusammen.



35. My disciple garlanded me on his Diamond Jubilee day.

నా శిష్యుడు తన షష్ఠి పూర్తి సందర్భము
నందు నాకు పూలదండను వేయుచున్నాడు.

Mein Schuler hangte mir an seinem Diamantenem Jubilaum Girlandenum

36. Sri B. Ramachandra Bhat did the "Ayushya Homa" for me.

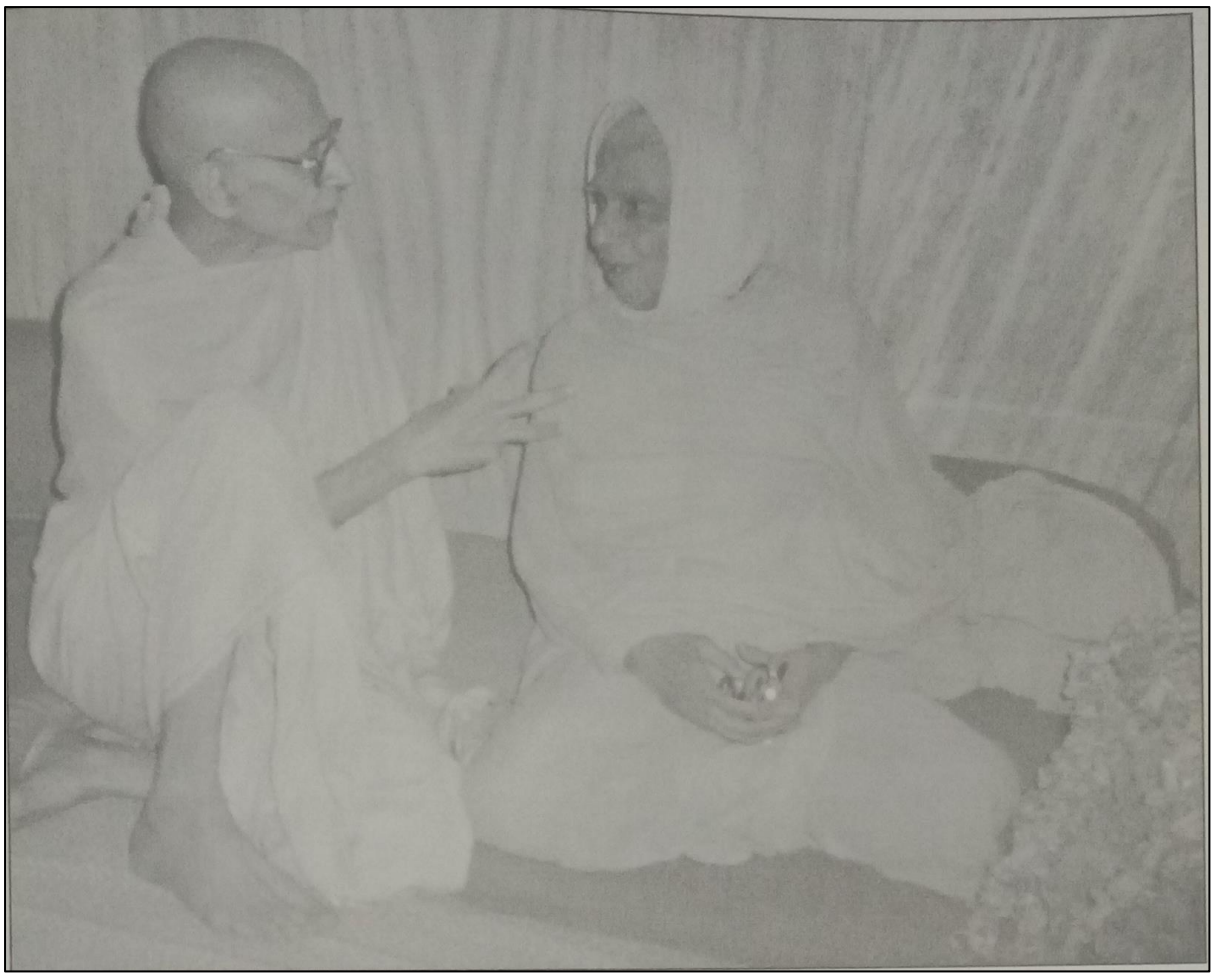
శ్రీ B. రామచంద్ర భట్ నా కోరకు "ఆయుష్య హోమము" నొనరించెను.

Sri B. Ramachandra Bhat zelebrierte "Ayushya Homa" fur mich.

37. All eyes belong to Him alone.

నేత్రములన్నియును ఆయనకు చెందినవే.

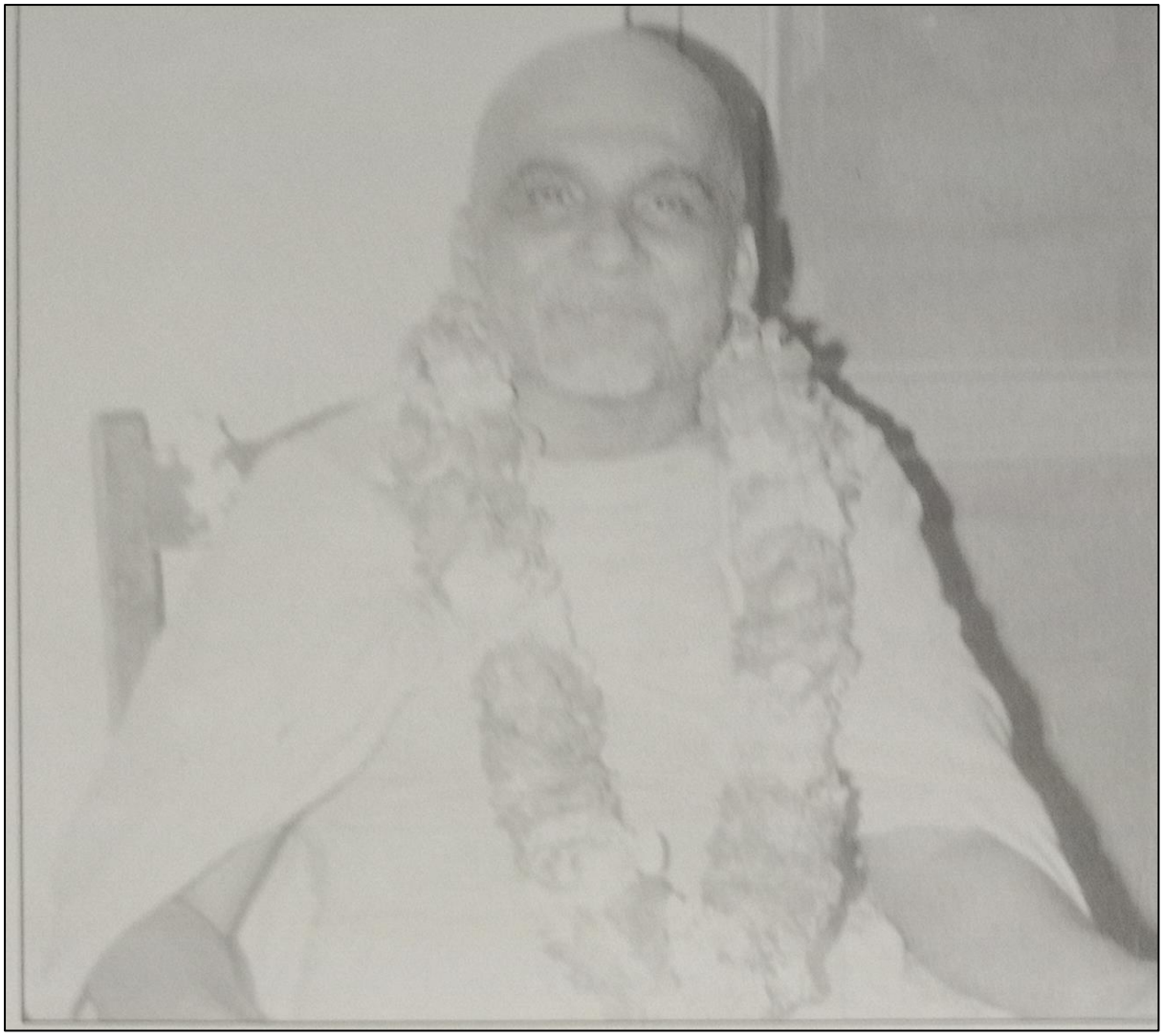
Aller Augen gehoren nur IHM allein.



38. Our heart is Sadguru Sri Swami Sivanandaji Maharaj.

శ్రీ సద్గురు శివానంద స్వాములవారే మన హృ

Unser Herz gehort Sadguru Sri Swami Sivanandaji Maharaj.



39. Behold the world with the Eye of God.

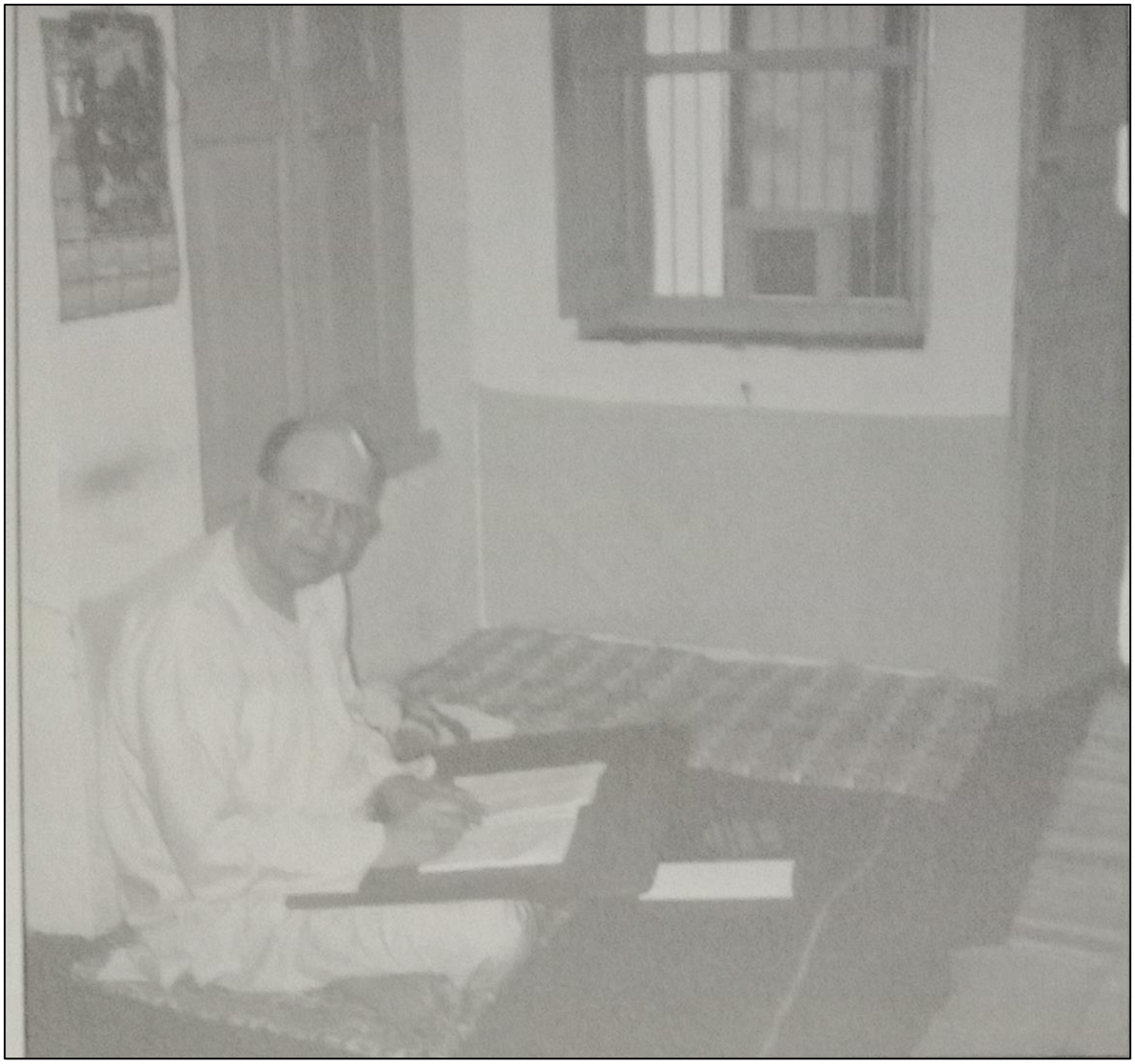
దేవుని నేత్రముతో ప్రపంచమును చూడుము.

Erblicke die Welt mit den Augen Gottes.

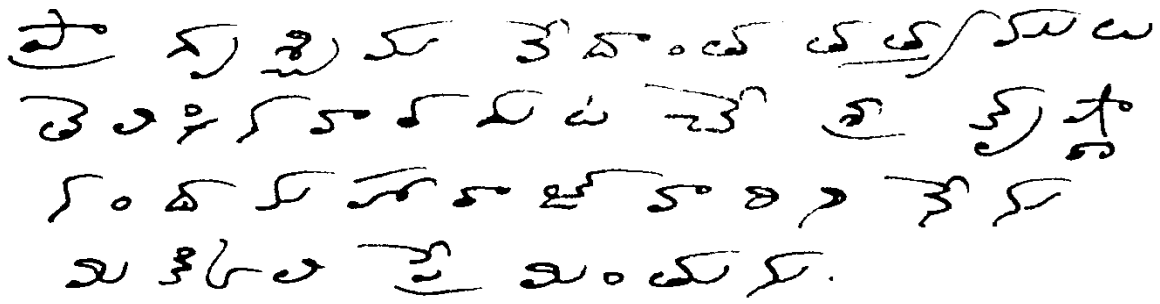
40. This is the Altar of Sri Marie Luise Seitz.

ఇది శ్రీ మెరీ లుయిస్ సైట్జ్ యొక్క పూజా గృహము.

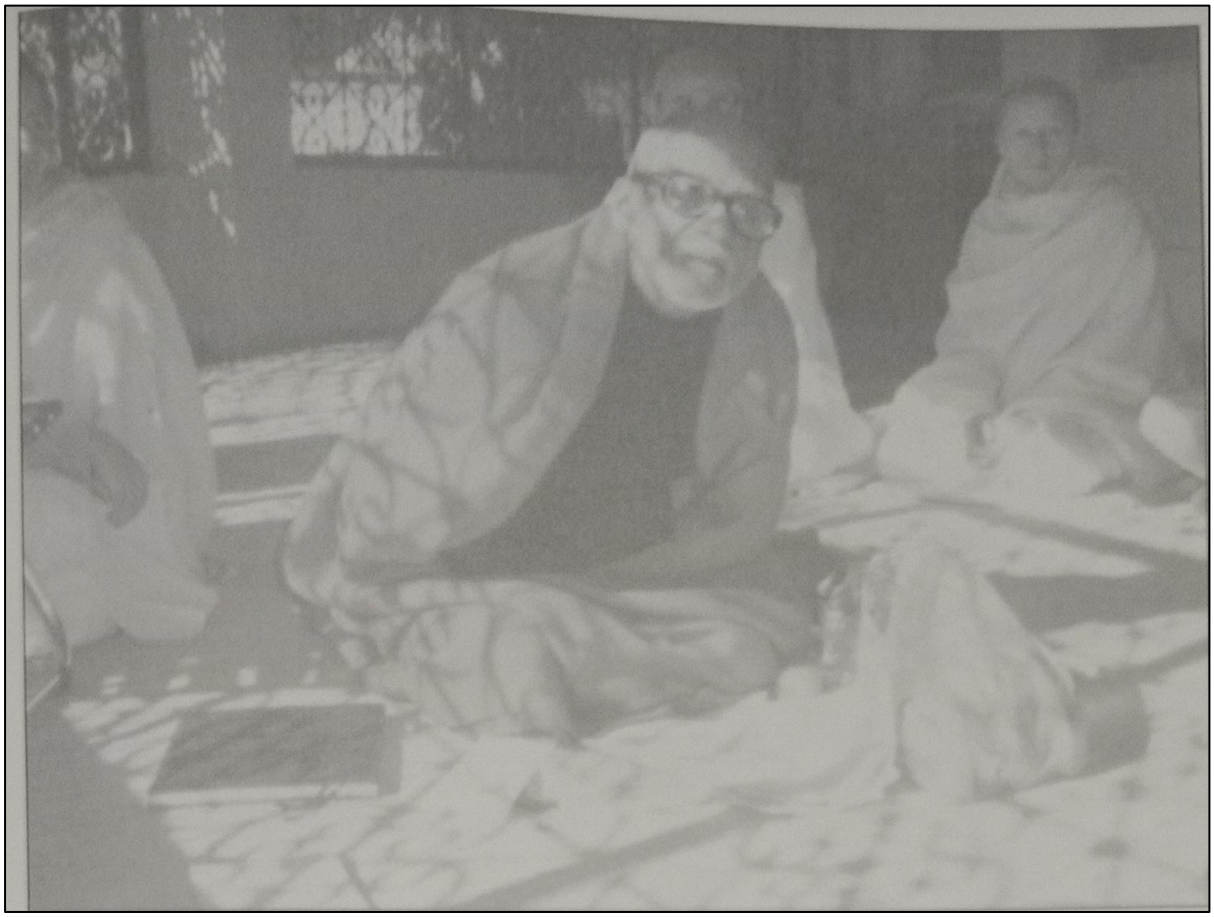
Dieses ist der Altar von Frau Marie Luise Seitz.



41. I love Swami Krishnanandaji Maharaj very much since he knows East- ern as well as Western philosophy.



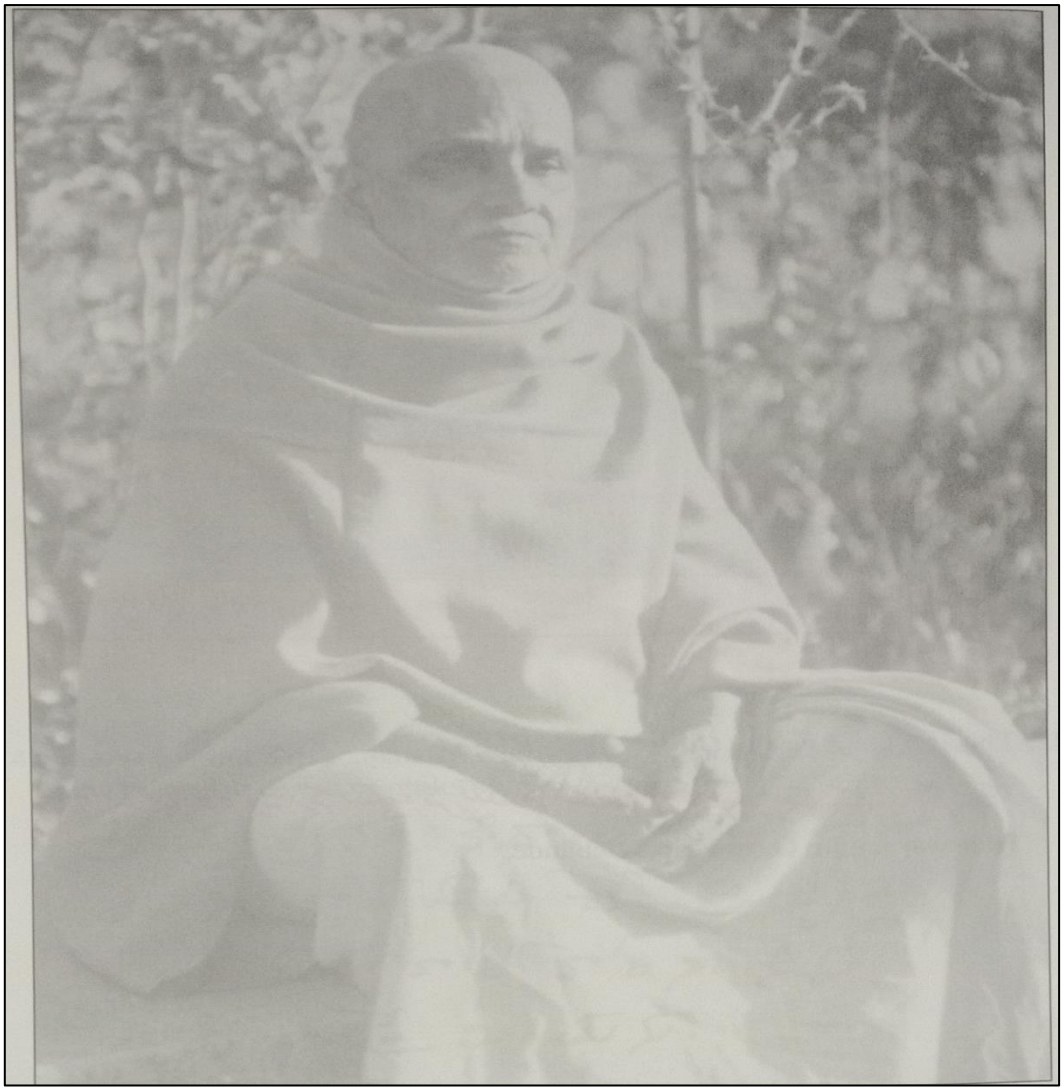
Seitdem Swami Krishnanandaji Maharaj ostliche und westliche Philoso- phie kennt, liebe ich ihn sehr.



42. This is when I was in Guru Kripa Building.

నేను గురు కృపా భవనమునందున్నప్పుడు

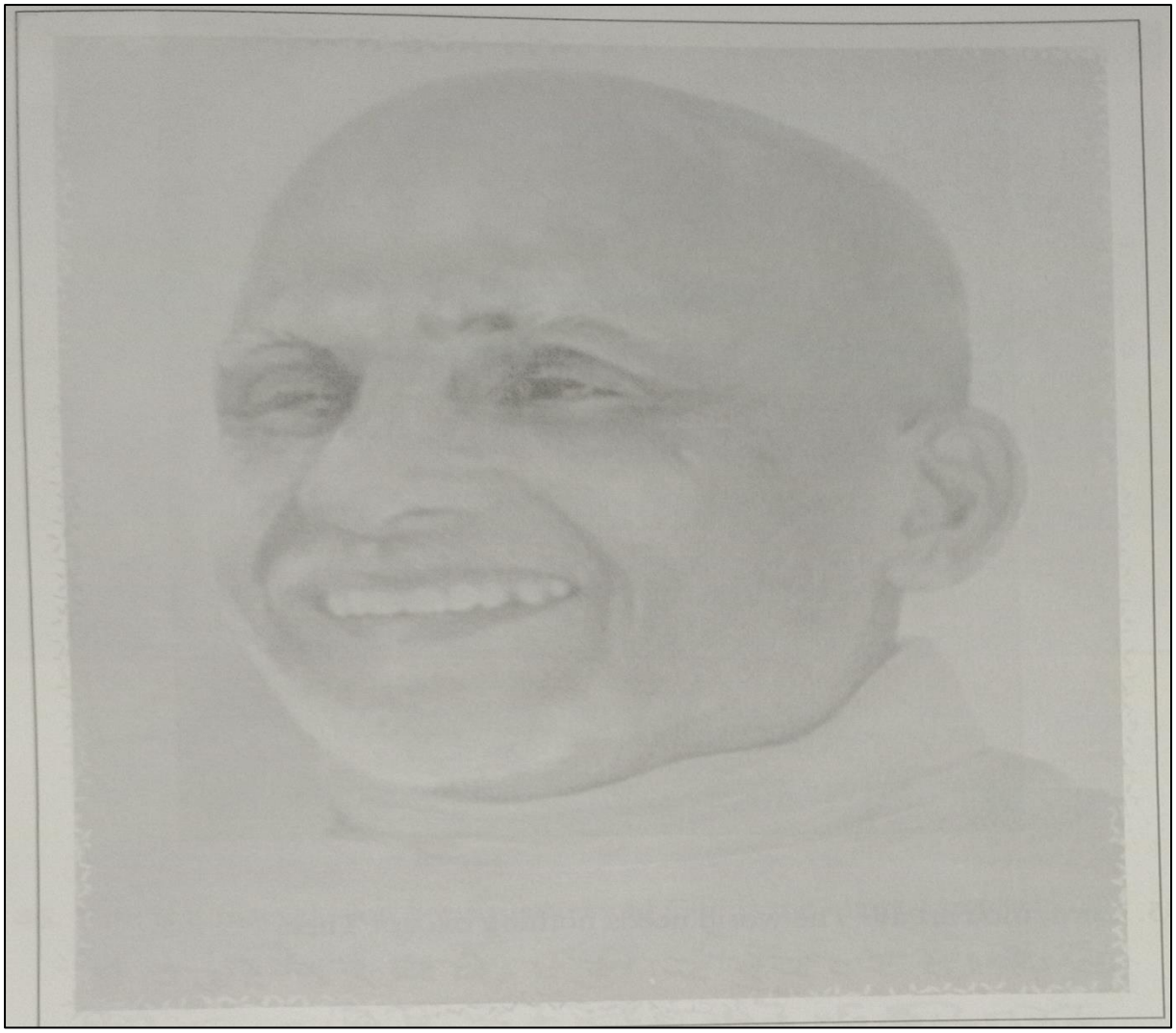
Hier war ich im Guru Kripa Gebaude.



43. Think deeply "Who am I?"

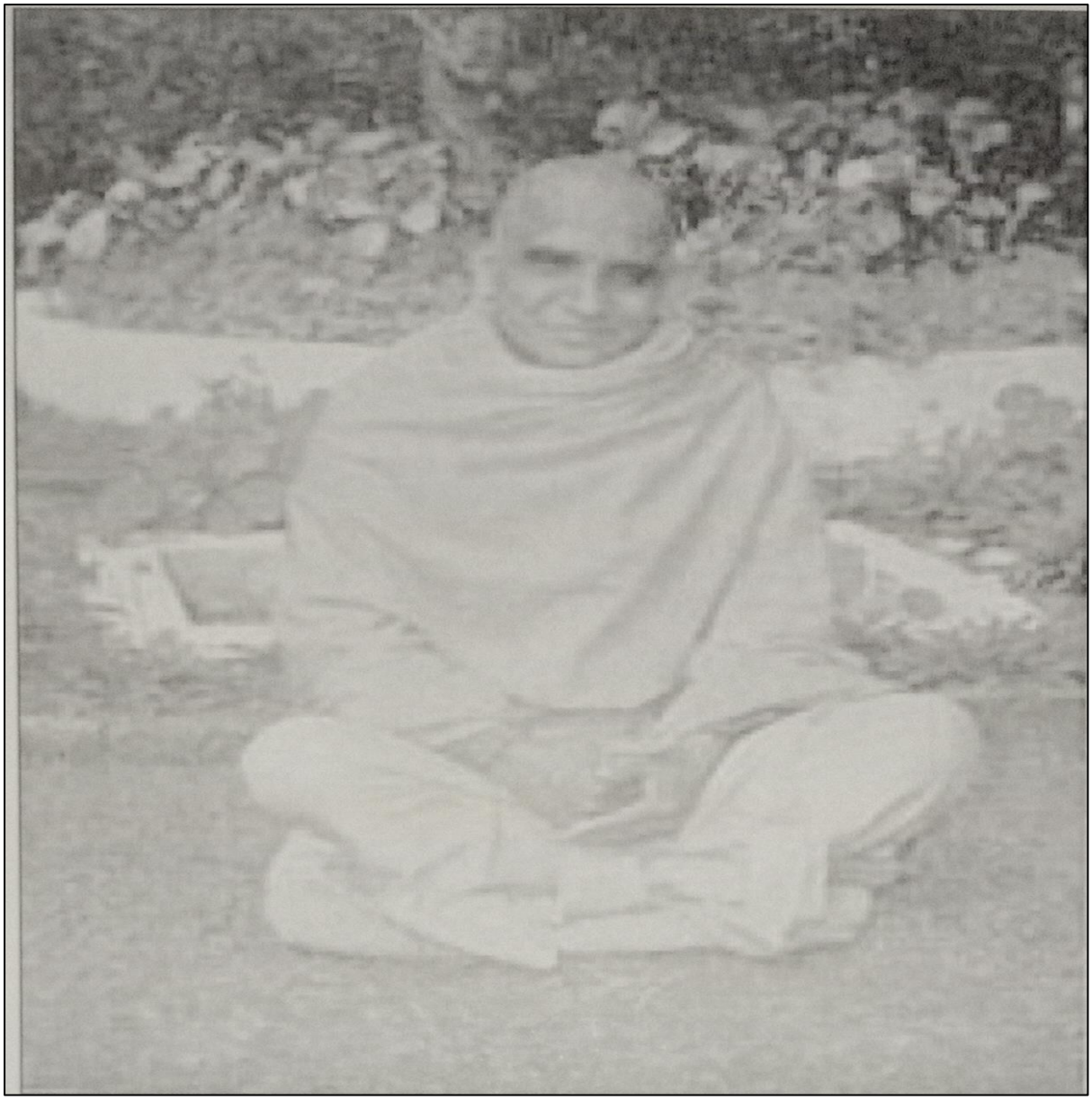
"నేనెవరని?" లోతుగా ఆలోచించుము.

Denke tief daruber nach: "Wer bin ich?"



44. The Thought of God brings us the peace of mind.

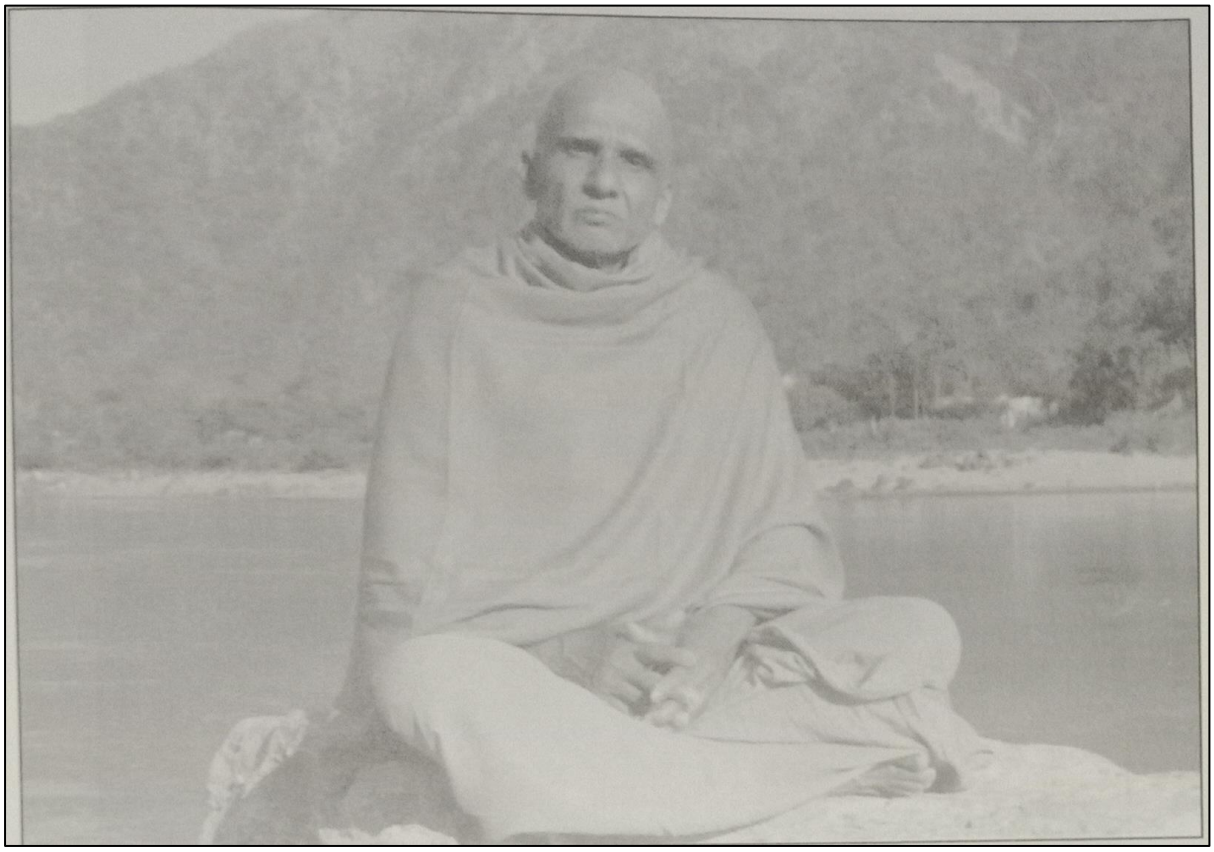
Der Gedanke an Gott befriedet unseren Geist.



45. Lord, thou art all. The world needs nothing except Thee.

తెలుగు: ప్రభూ! నీవే సర్వము. నీవు తప్ప ఈ ప్రపంచమునకు మరి ఏదియు అవసరము లేదు.

Herr, Du bist alles. Die Welt benötigt nichts außer Dir.



46. Life is a marvel, you are a marvel and God is the biggest marvel.

జీవితమొక అద్భుతము. నీవొక అద్భుతము.
దేవుడు అద్భుతములకెల్ల అద్భుతము.

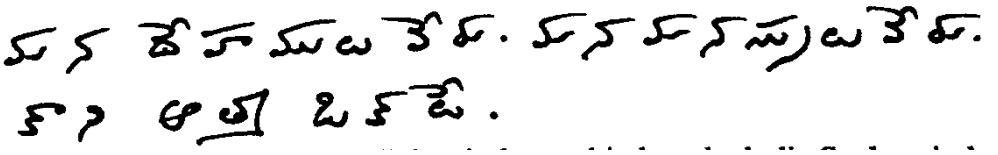
Das Leben ist ein Wunder, du bist ein Wunder und Gott ist das größte Wunder.

47. I am the Upa-Guru of Smt. Bhagya Laxmi Amma.

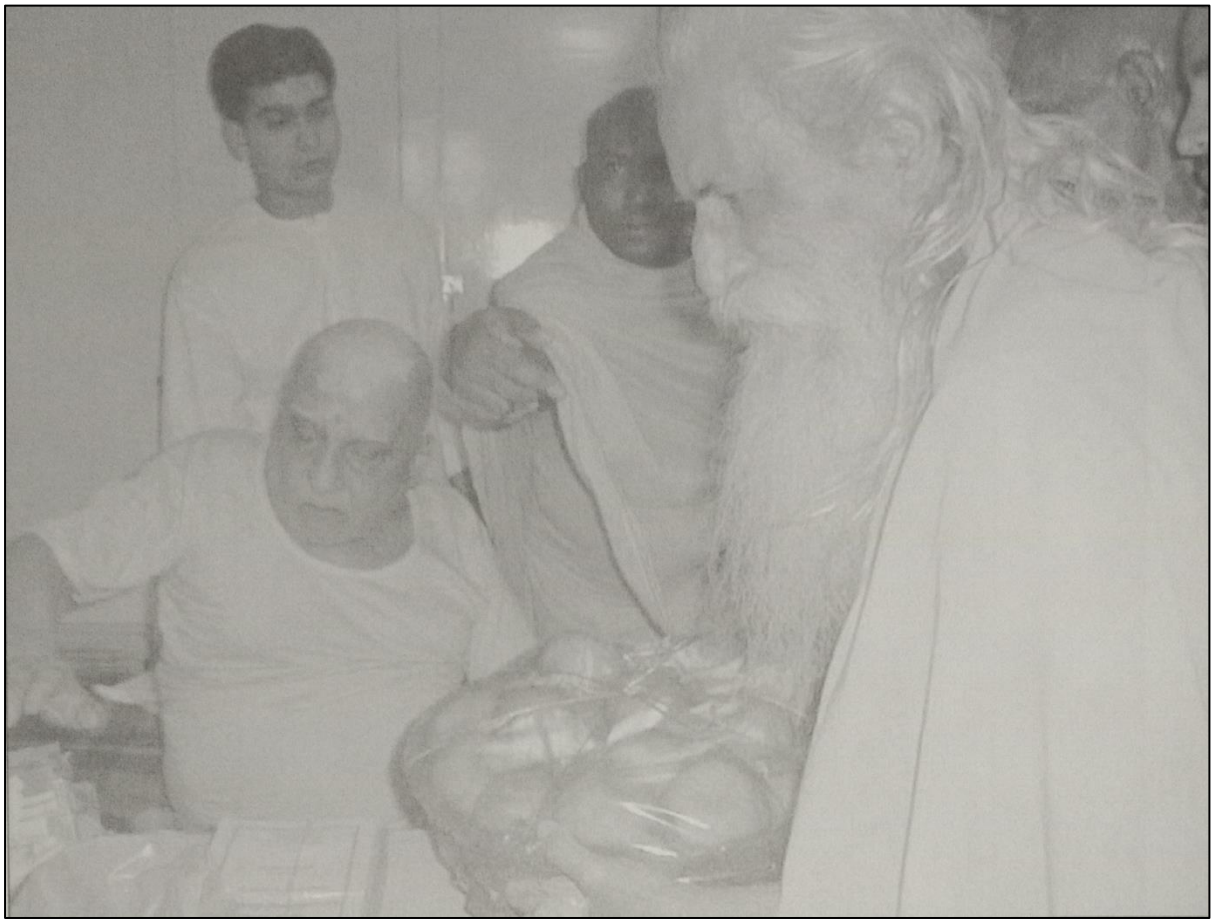
శ్రీమతి భాగ్యలక్ష్మీ ఉపగురువును నేను ఉప-
గురువును.

Ich bin der Upa-Guru von Smt. Bhgya Laxmi Amma.

48. Our bodies are different and our minds are different, but the soul is the same.



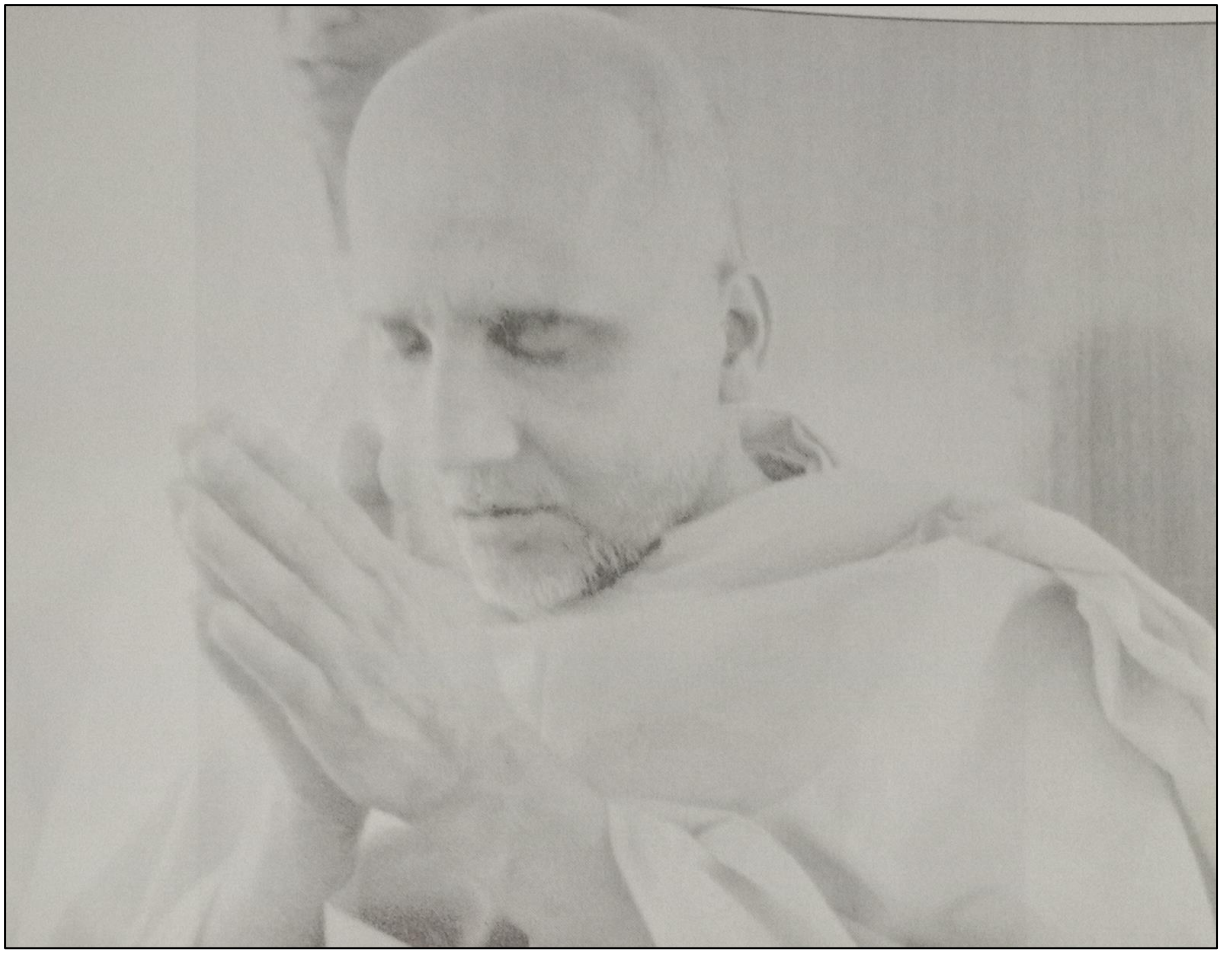
Unsere Korper und unser Geist sind verschieden, doch die Seelen sind eins.



49. Sri Swami Premananda Maharaj brought me fruits on my birthday.

శ్రీ స్వామి ప్రేమానంద మహరాజులవారు నా జన్మదినం
రోజున నాకోసం పళ్ళను తెచ్చారు.

Sri Swami Premananda Maharaj brachte mir an meinem Geburtstag Fruchte.



50. Actually God is only an idea; not your idea, but an idea as such, which is the cause of all other ideas.

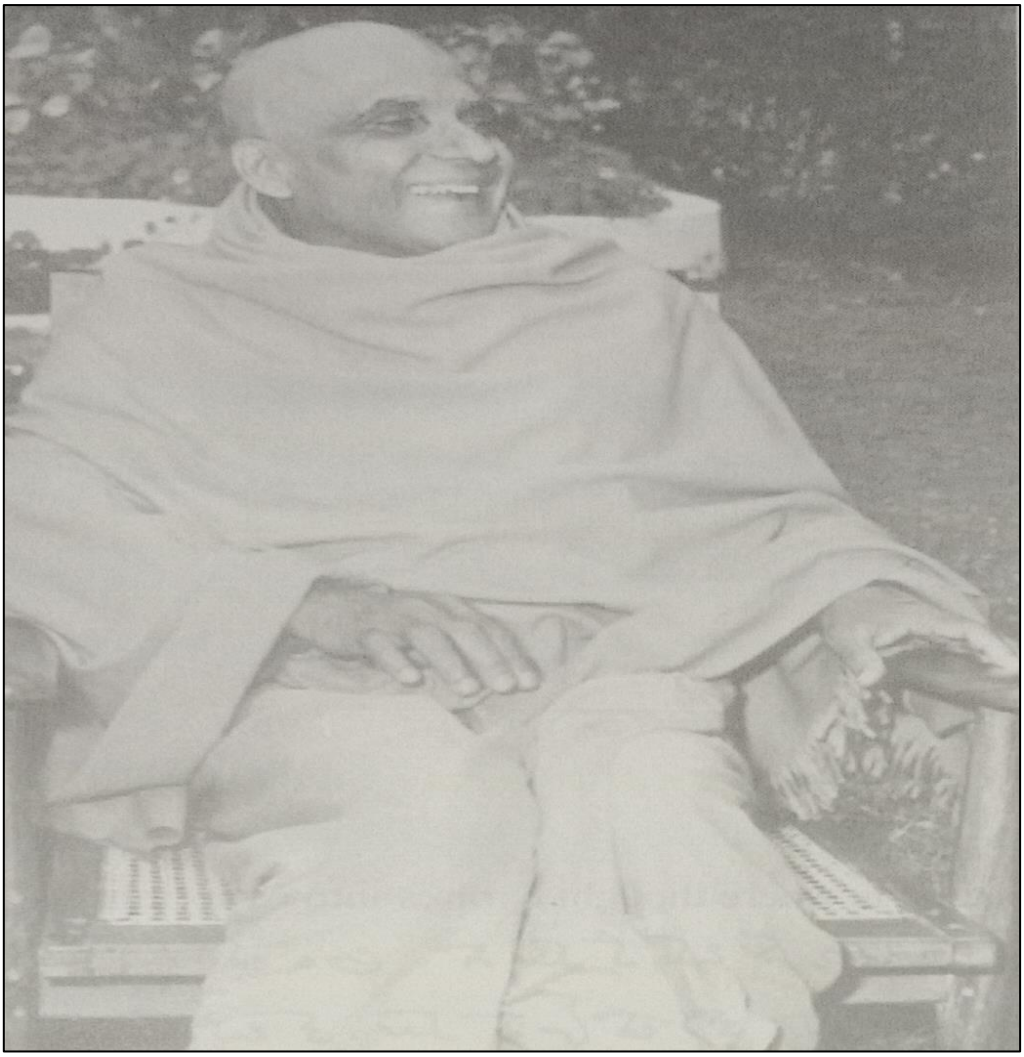
నిజమునకు దేవుడు ఒక భావన. నీ భావనకాదు. కాని యథార్థమైన భావన. అది ఇతర భావనలన్నింటికి కారణమైయున్నది.

Gott ist in Wirklichkeit nur ein Gedanke; nicht dein Gedanke, doch ein Gedanke als solches, der die Ursache aller Gedanken ist.

51. The pearl of the world is God.

దేవుడు ప్రపంచమనెడి సముద్రమునకు ముత్యమువంటివాడు.

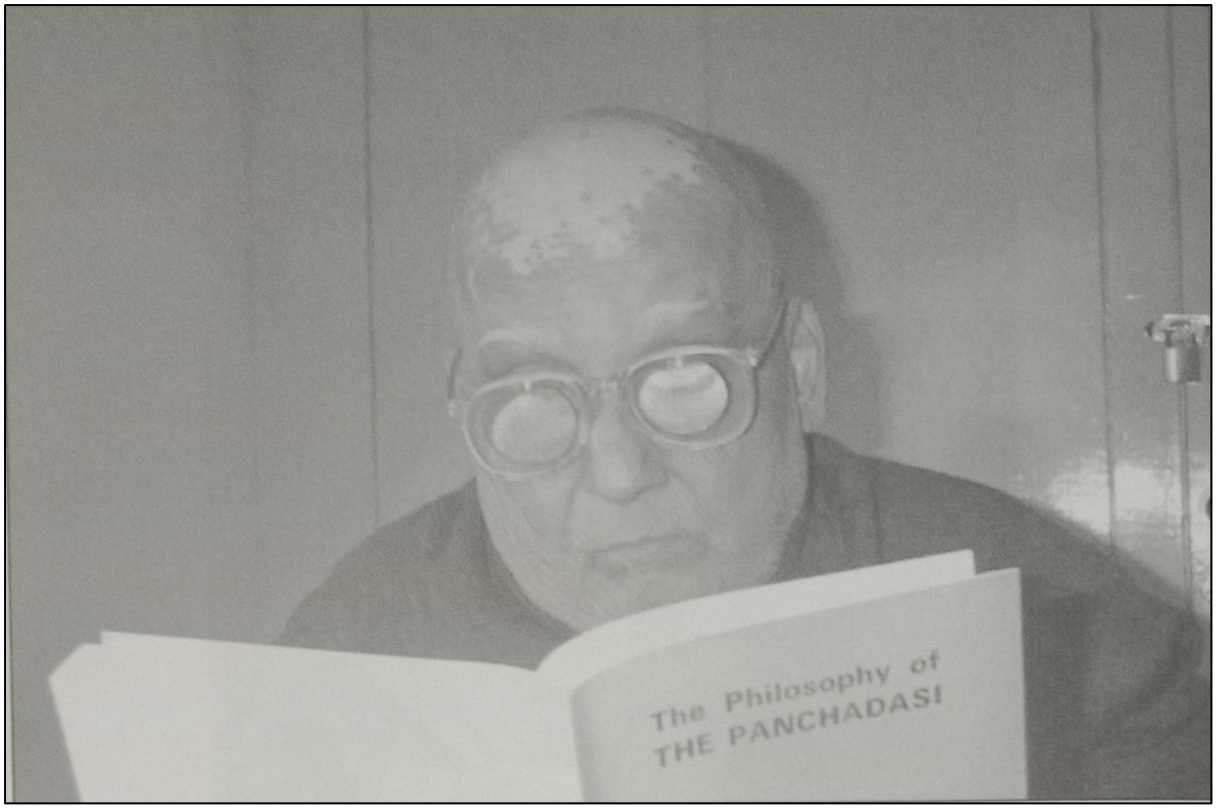
Gott ist die Perle der Welt.



52. Ideas come from the source of God.

దేవుని మూల కేంద్రము నుండి భావనలు వచ్చును.

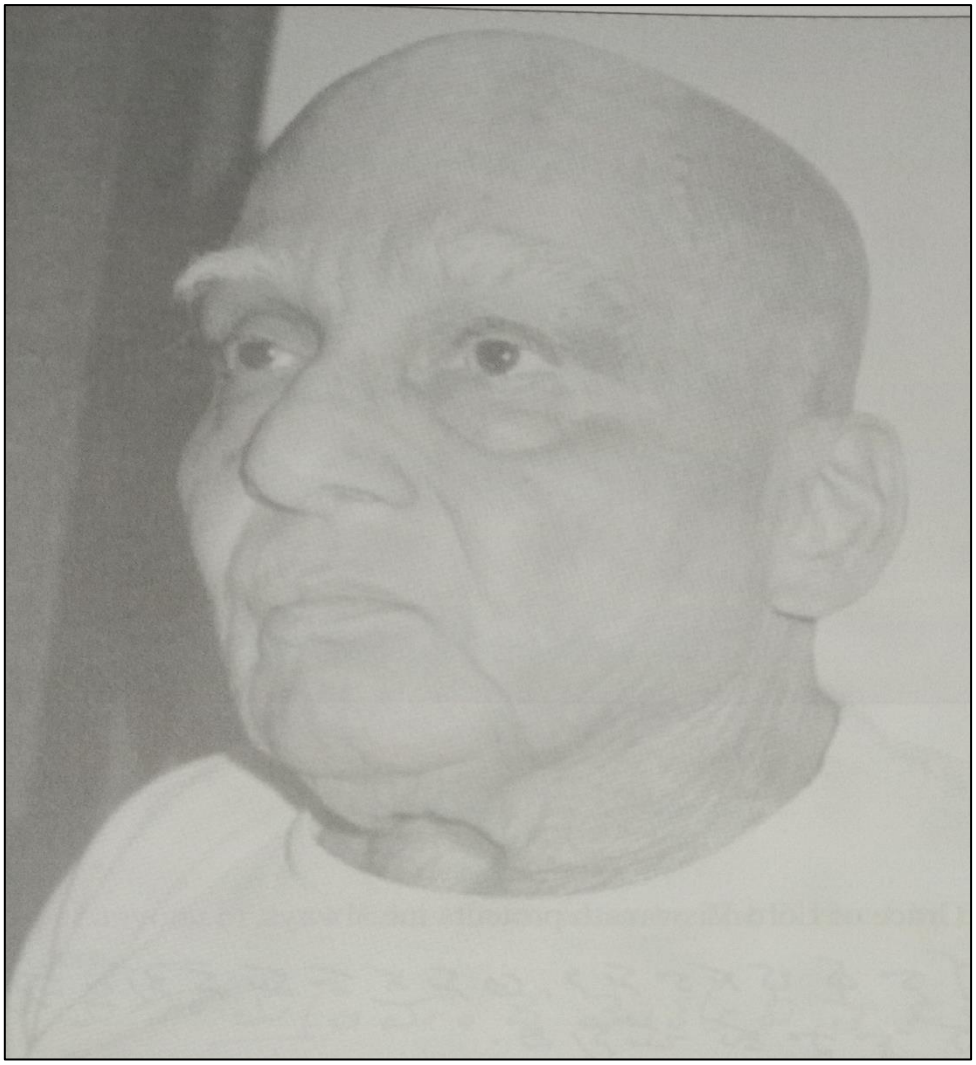
Die Gedanken kommen aus der Quelle Gottes.



53. Self-Realisation is where thought expires into experience.

ఆలోచన అనుభవముగా అంతమైనపుడు ఆత్మ సాక్షాత్కారము కలుగును.

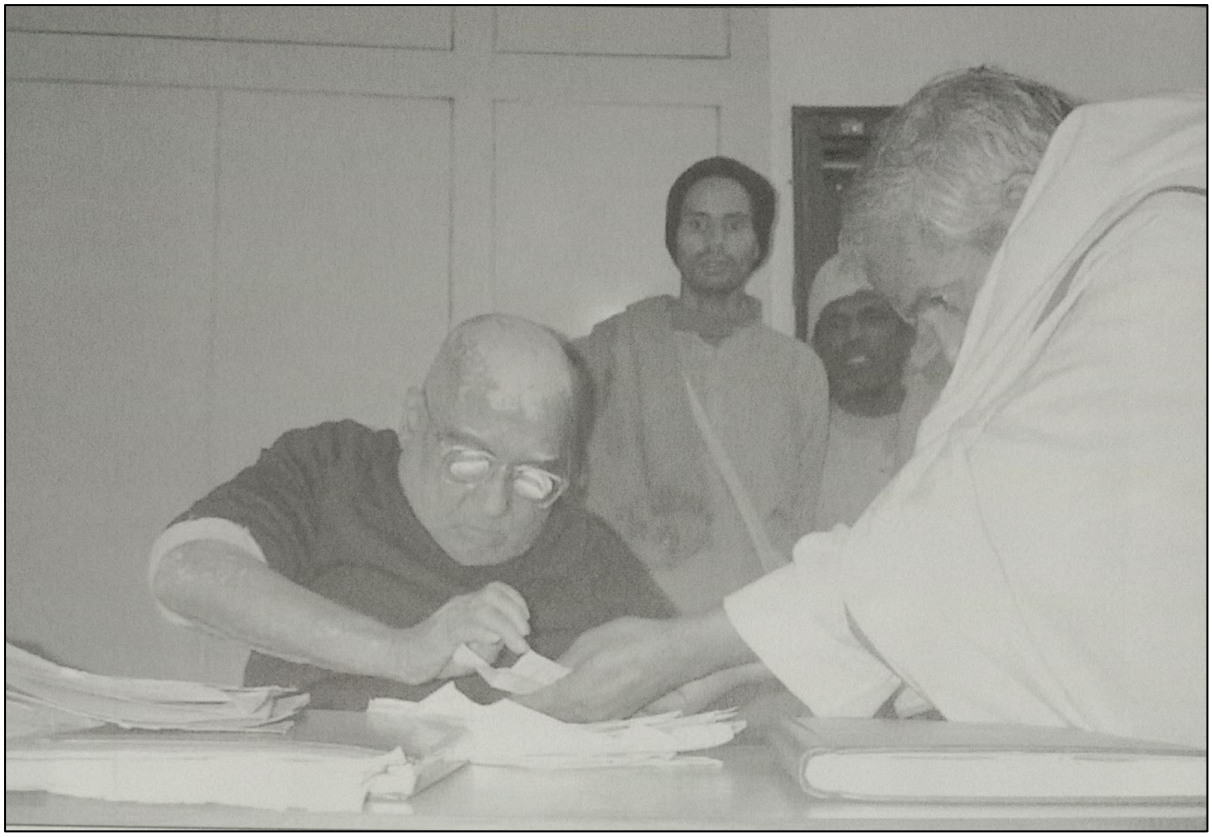
Selbstverwirklichung ist dort, wo die Gedanken zu Erfahrungen werden.



54. The whole universe exists in me.

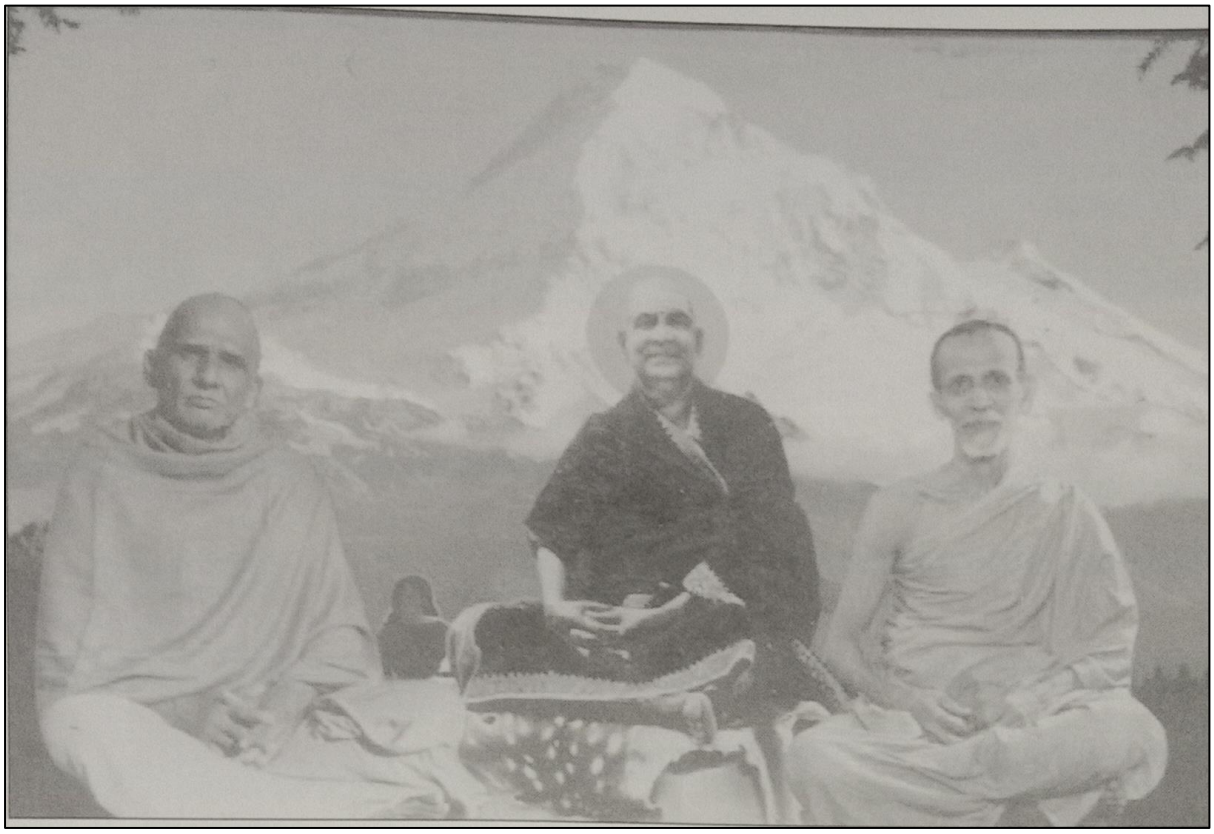
ವಿಶ್ವವು ಯಾವುದು ನನ್ನಲ್ಲಿ ಇದೆಯೋ ಅದು.

In mir existiert das ganze Universum.



55. The Grace of Lord Viswanath protects me always.

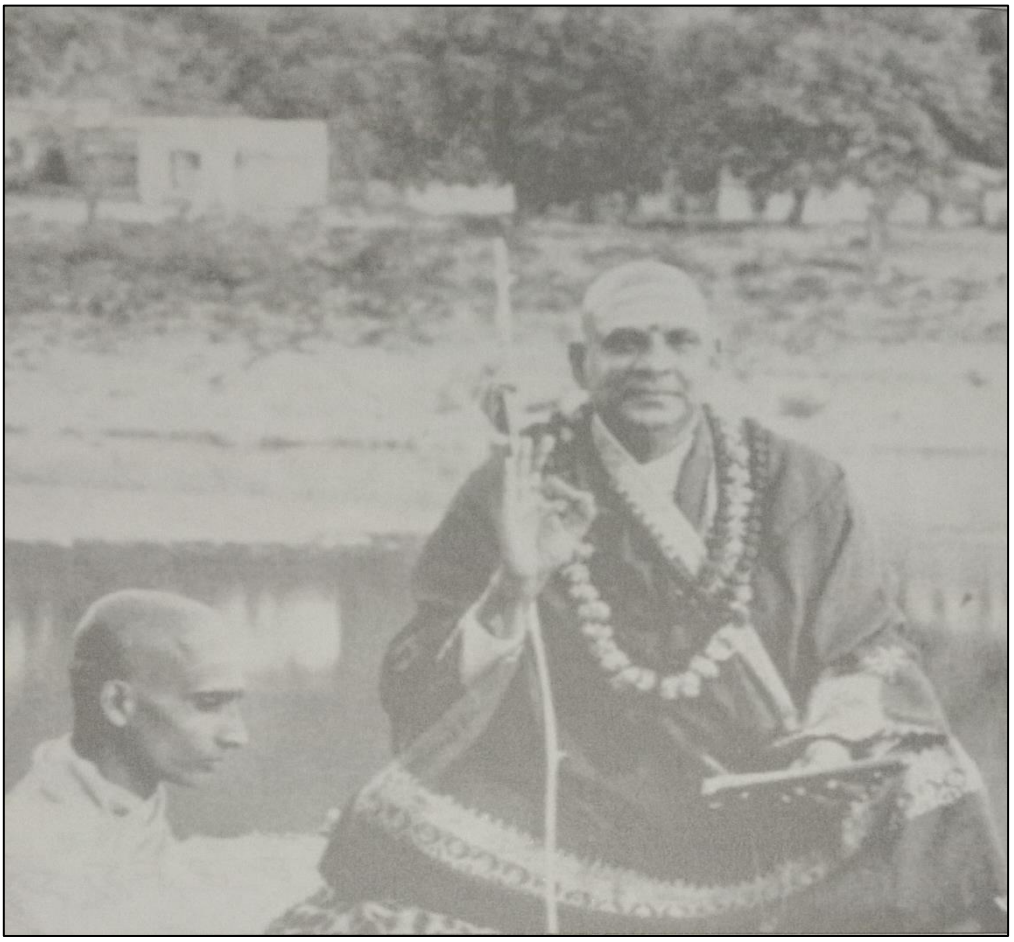
Die Gnade von Viswanath dem Herrn beschutzt mich immer.



56. Without anyone of these Saints there cannot be The Divine Life Society anywhere.

ఈ మహాత్ములలో ఎవరూ లేకున్నను,
దివ్యజీవన సంఘము ఎచ్చటను ఉండజాలదు.

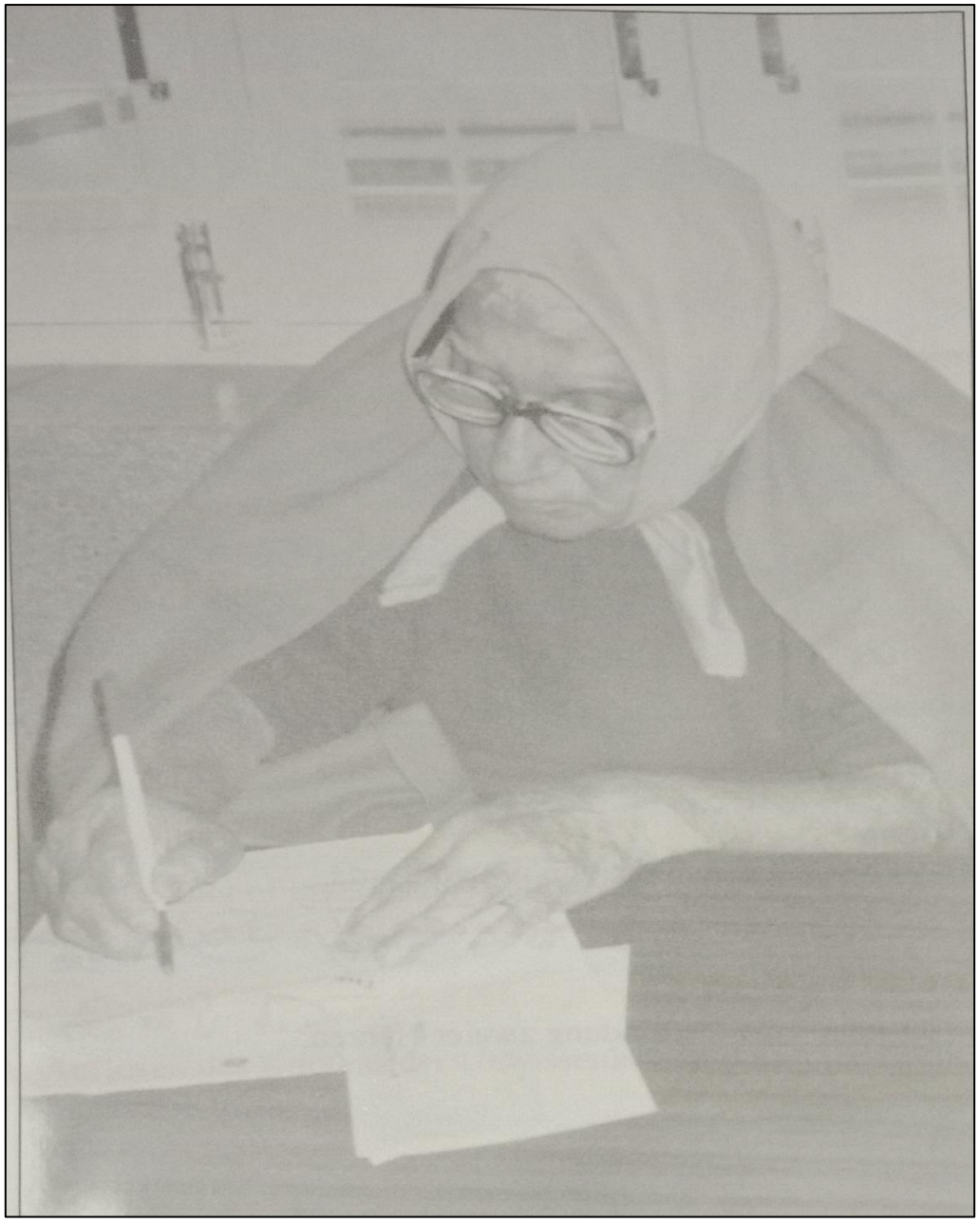
Ohne diese Heiligen konnte es die,,The Divine Life Society" nirgendwo geben.



57. Grace of Guru is the Grace of God.

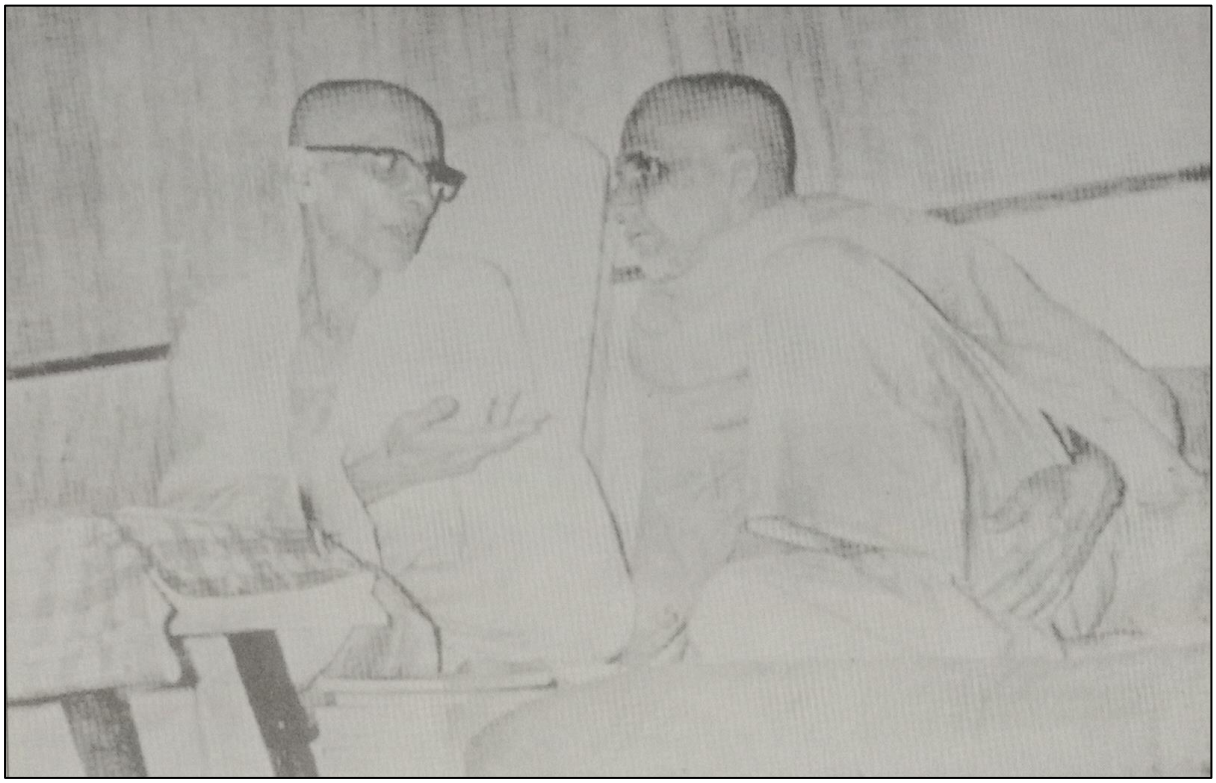
గురు కృప దైవ కృపకు దారి

Die Gnade des Guru ist die Gnade Gottes.



58. Autograph is the expression of the love of the heart.

Autogramme sind der Ausdruck der Liebe des Herzens.



59. Conversation is the combination of two hearts.

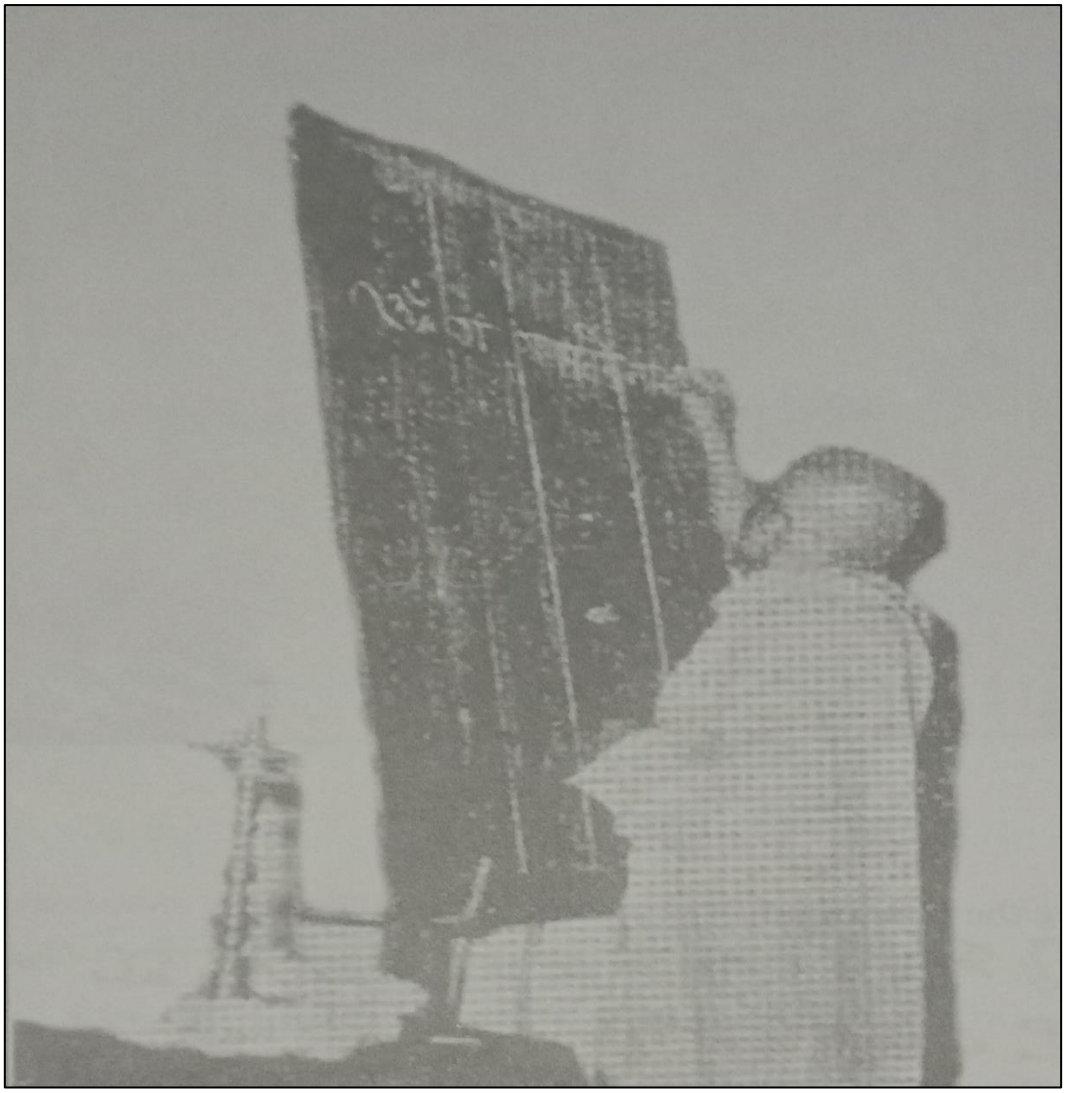
రెండు హృదయముల మధ్య కలయికయే సంభాషణ.

Unterhaltung ist die Verbindung zweier Herzen.

60. Untying the knot of ignorance is Self-Realisation.

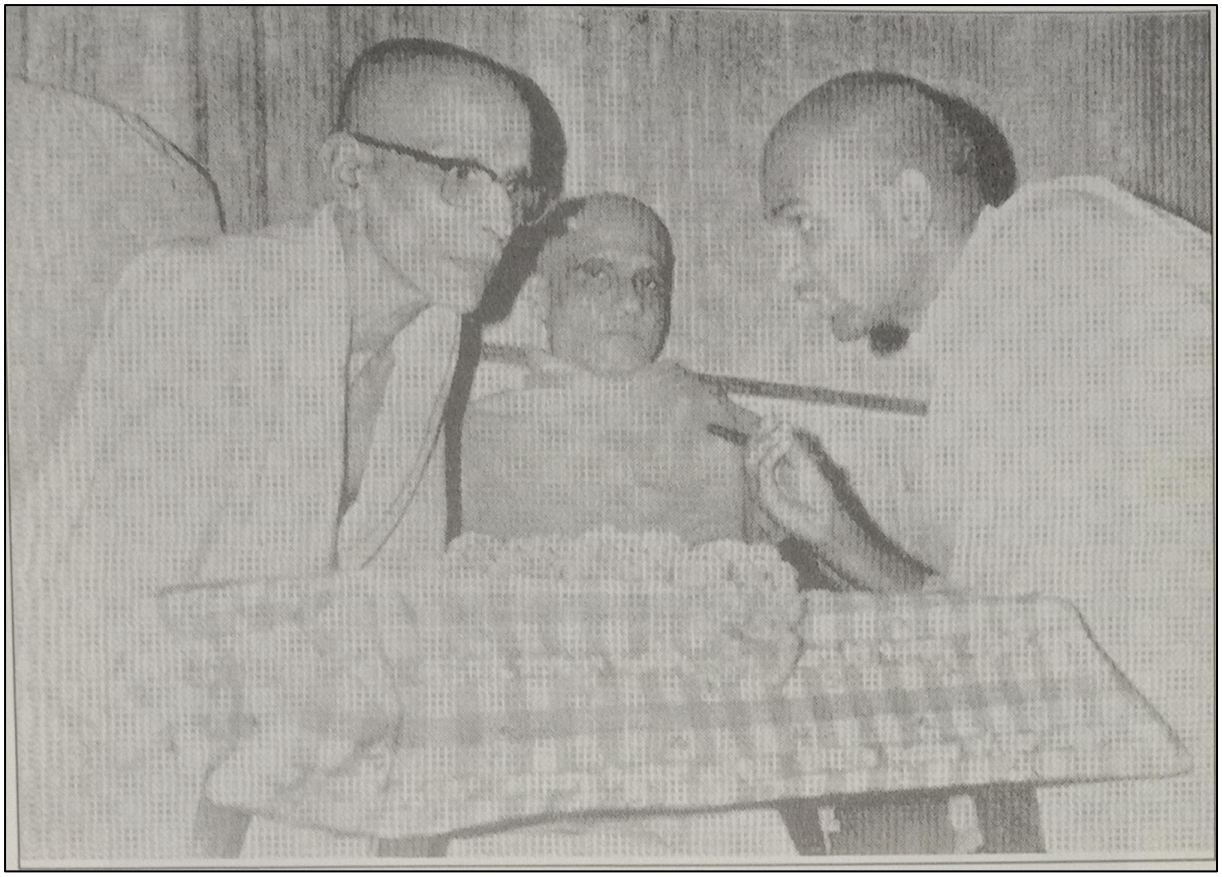
అజ్ఞాన గ్రంథి విడదీయుటయే "ఆత్మ సాక్షాత్కారము."

Das Auflosen des Knotens der Unwissenheit ist Selbstverwirklichung.



61. With the effect of "Om Gam Gana-Pataye Namah" Mantra still Yoga Vedanta Forest Academy courses are going on.

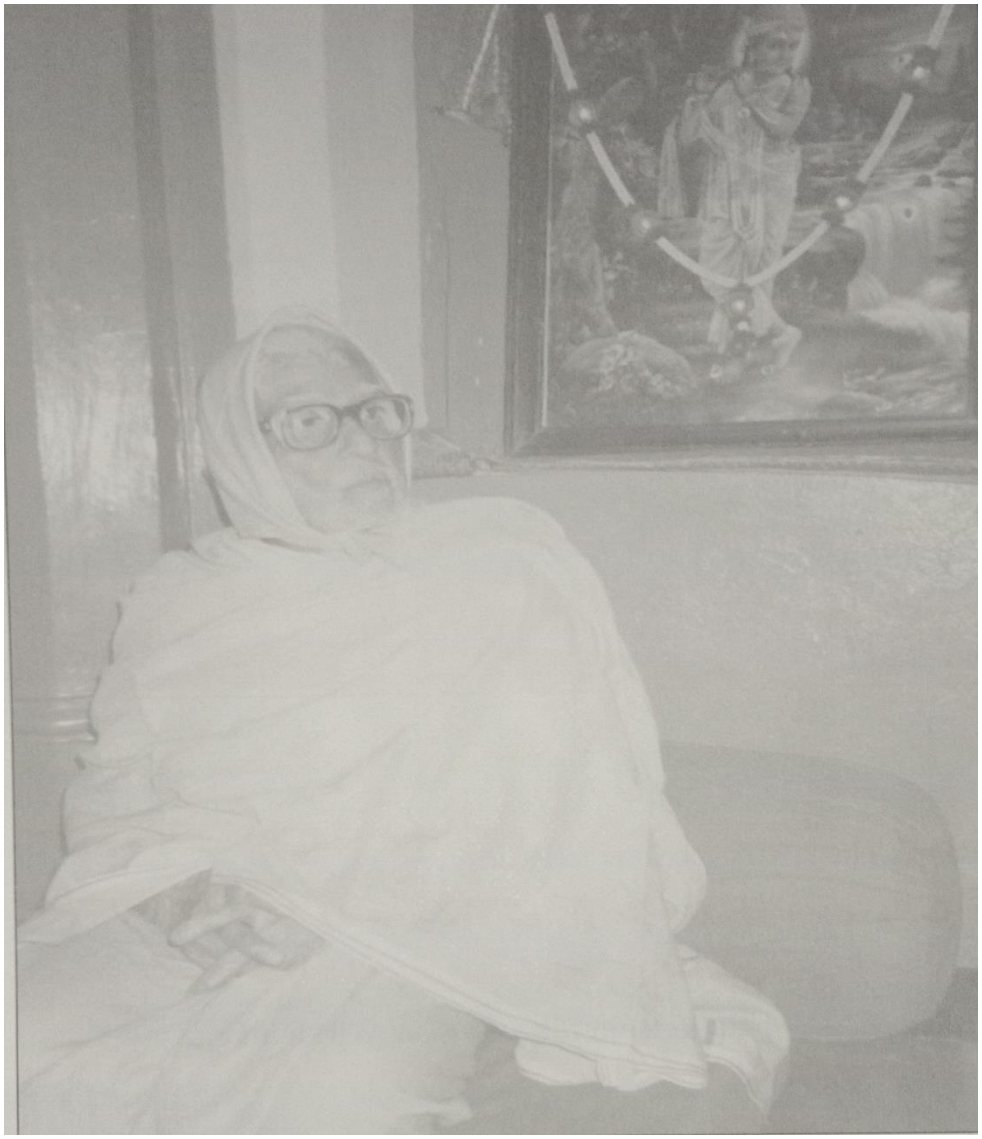
Mit der Wirkung des Mantras "Om Gam Gana-Pataye Namah" gehen die Kurse in der Vedanta Forest Academy weiter.



62. Vedantic Udasinata takes us to Reality.

వేదాంత ఉదాసీనత మనలను సత్యమునకు తీసుకొనిపోవును.

Vedantisches Unbeteiligtsein fuhrt uns zur Wirklichkeit.



63. Dharma is that which takes us to God.

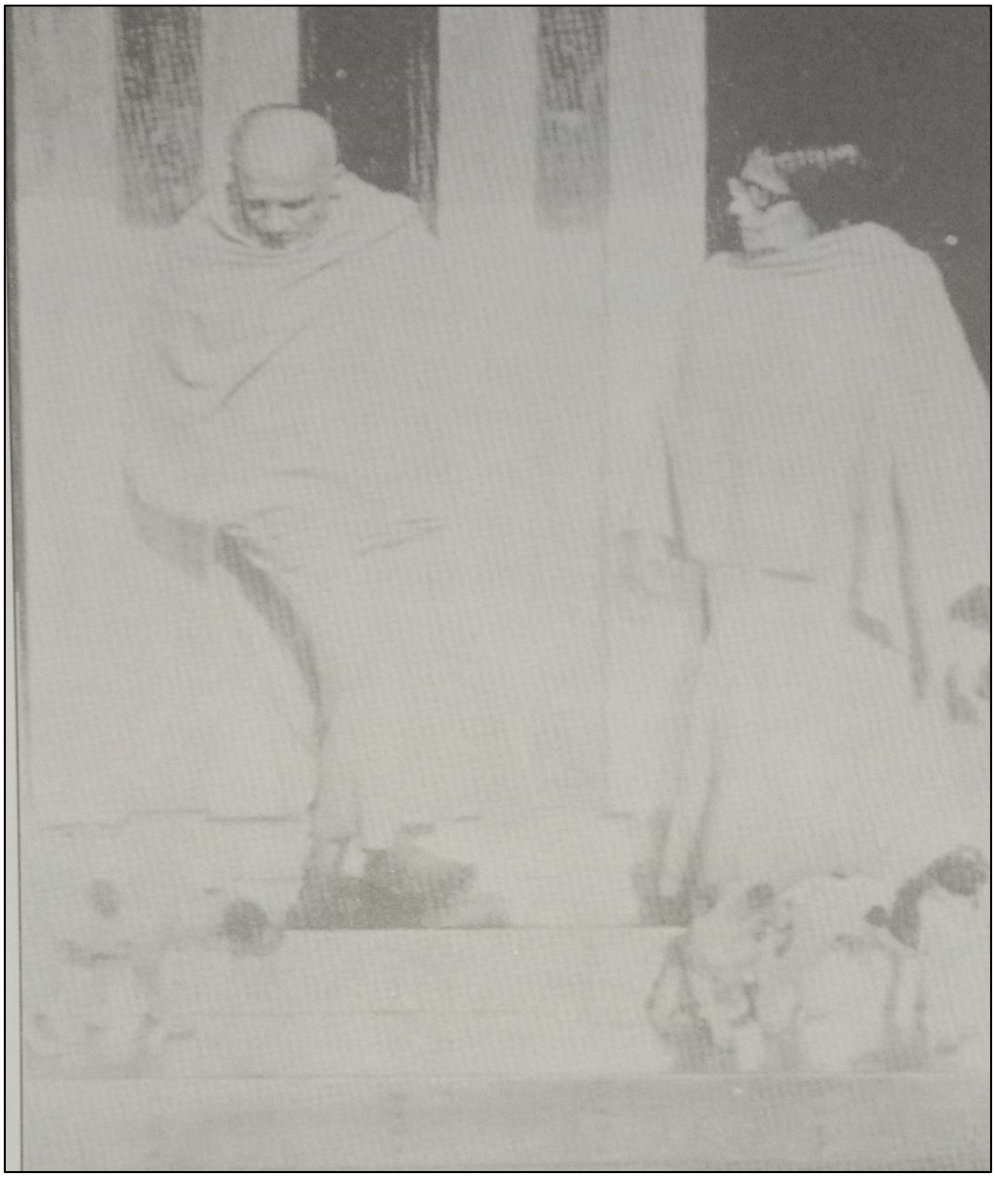
మనలను దేవుని వైపు తీసుకొనిపోవునదియే ధర్మము చెప్పబడును.

Dharma" fuhrt uns zu Gott.

64. Hands and feet cannot move without the presence of God.

ದೇವರ ಮೊಕ್ಕಾಡಗಿಕೆ ತೆಗಡೆ ಚೆಲುವುದಕ್ಕಿ,
ಕಳ್ಳಗಾಗಿ ಚಲಿಂಪವು.

Hande und Fuße konnen sich nicht ohne die Gegenwart Gottes bewegen.



65. Swami Hridayananda Matajee learnt Vedanta from me.

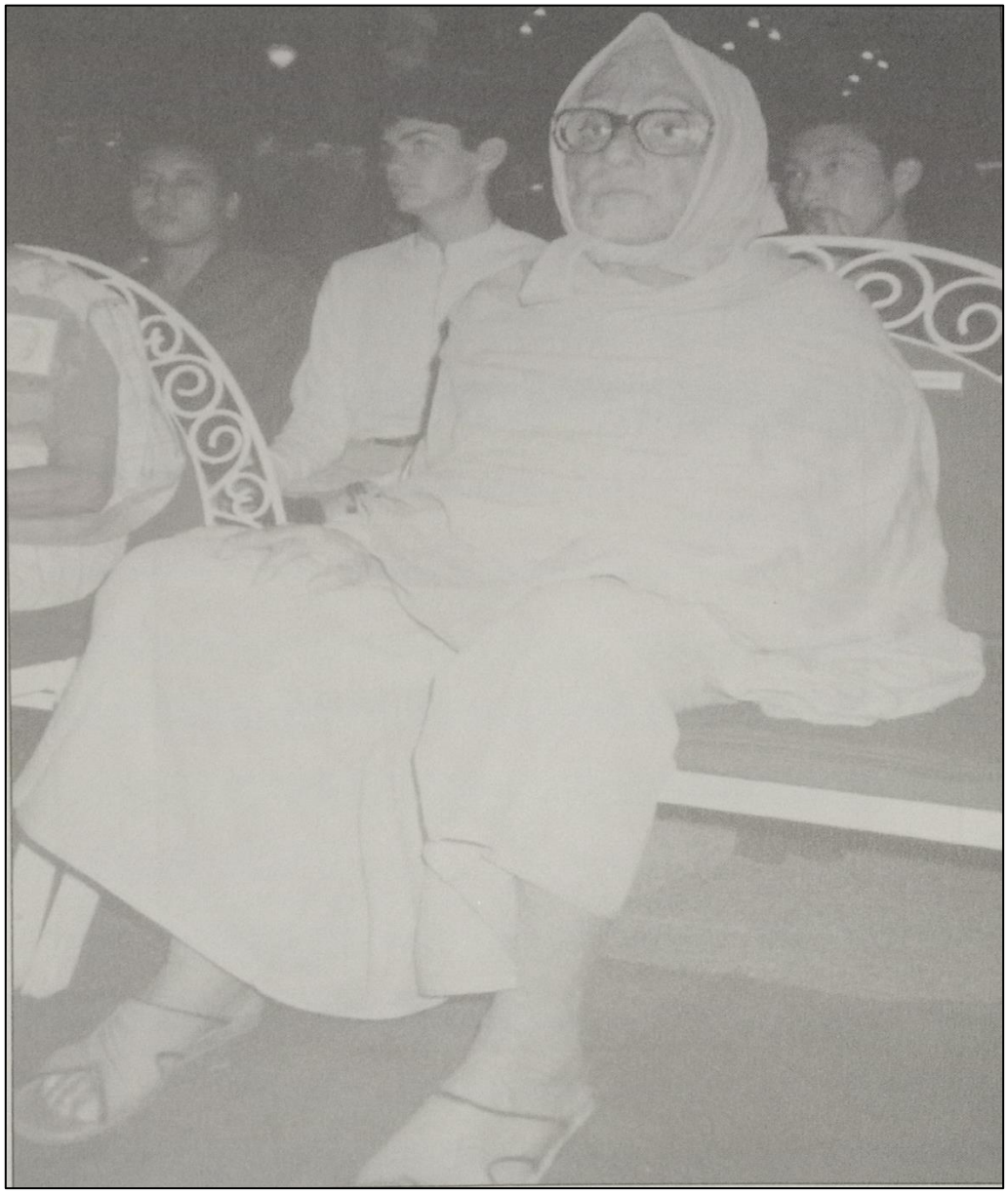
స్వామి హృదయానంద మాతాజీ నాను౦డి
వేదా౦తమును నేర్చి కొనిరి.

Swami Hridayananda Matajee hat von mir Vedanta gelernt.

66. I smile at God and God smiles at me.

నేను దేవుని చూచి నవ్వుదును. దేవుడు
నన్ను చూచి నవ్వును.

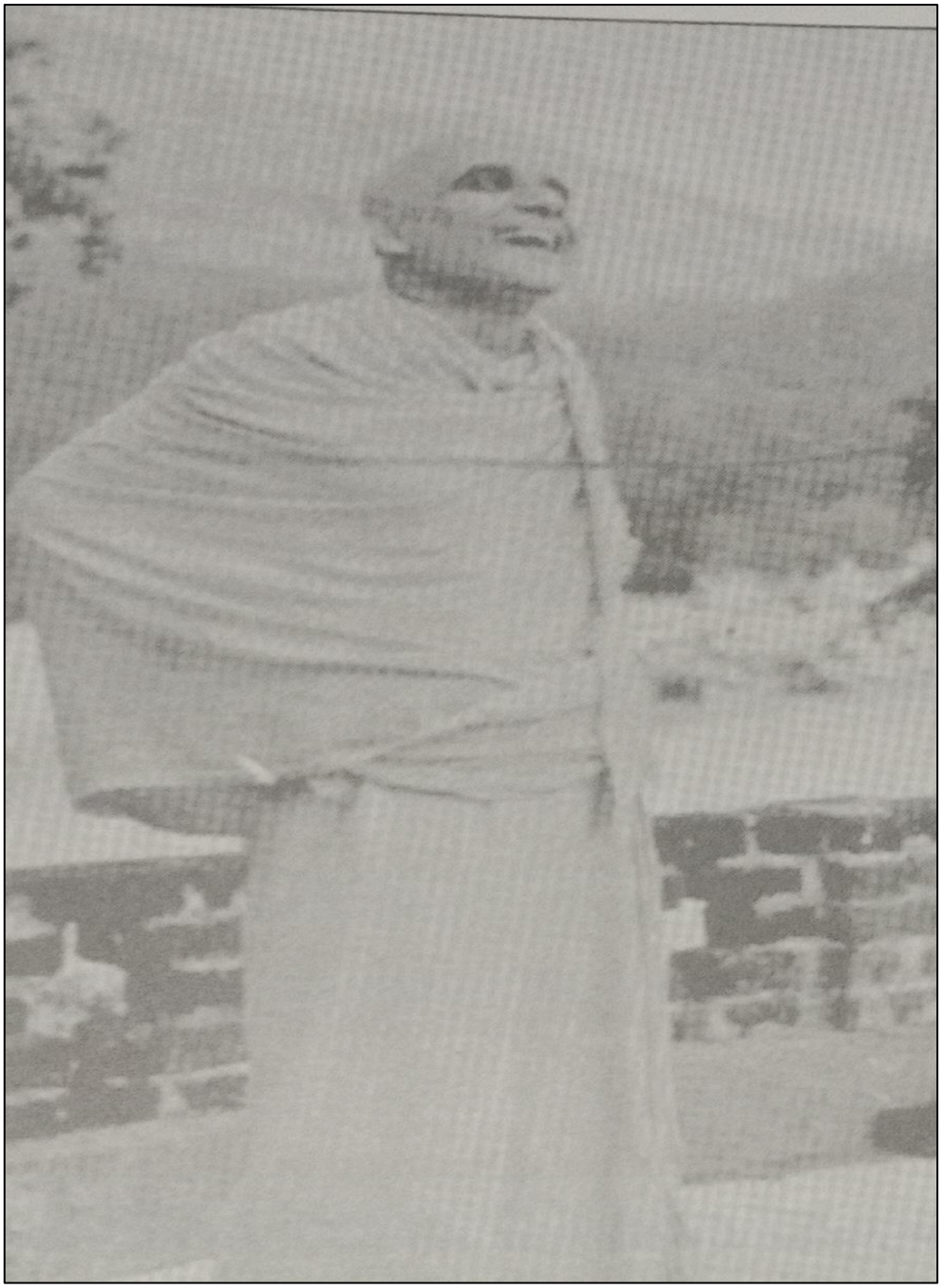
Ich lachle zu Gott und Gott lachelt mir zu.



67. I sit on the chair, the chair sits on earth and the earth sits in God.

నేను కుర్చీ పై కూర్చుంటున్నాను. కుర్చీ భూమి పై కూర్చొని ఉన్నది. ఇక భూమి దేవుని యందు కూర్చొని ఉన్నది.

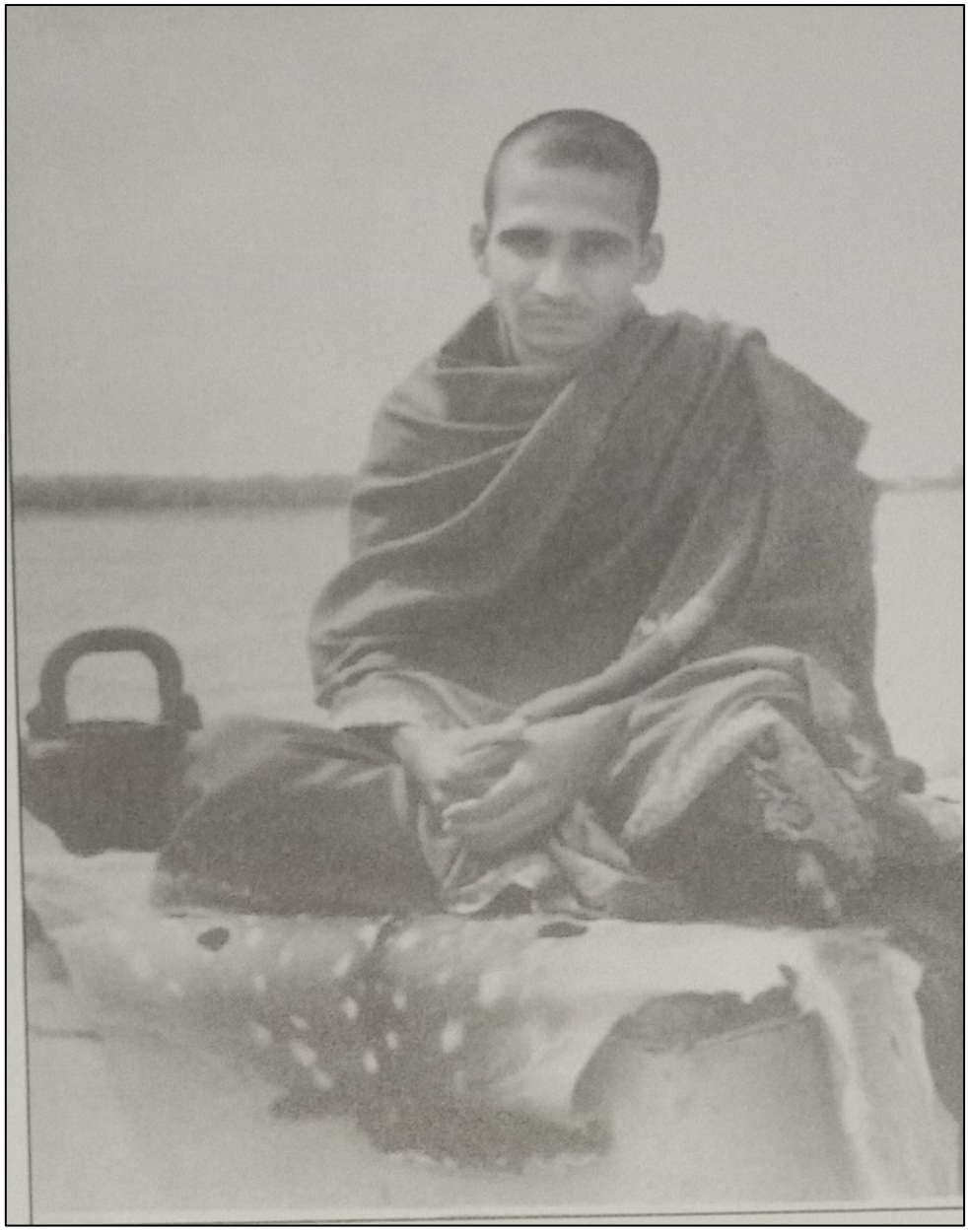
Ich sitze auf einem Stuhl, der Stuhl sitzt (steht) auf der Erde und die Er- de sitzt (ist) in Gott.



68. Who laughs? Is it myself? Or God?

ನಕ್ಕವರು ಯಾರು? ನಾನಾ? ದೇವರೇ?

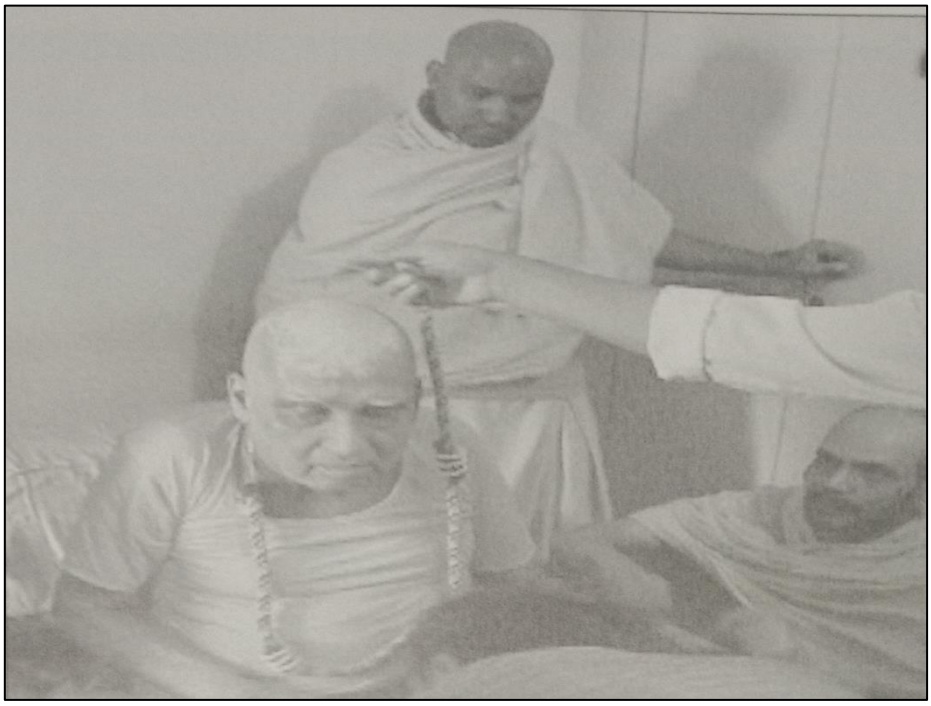
Wer lacht? Bin ich es selbst? Oder ist es Gott?



69. Except food, clothes and shelter a Sannyasin needs nothing.

ఆహారము, దుస్తులు మరియు వసతికి విన
సన్న్యాసికి మరేమియు అవసరముండదు.

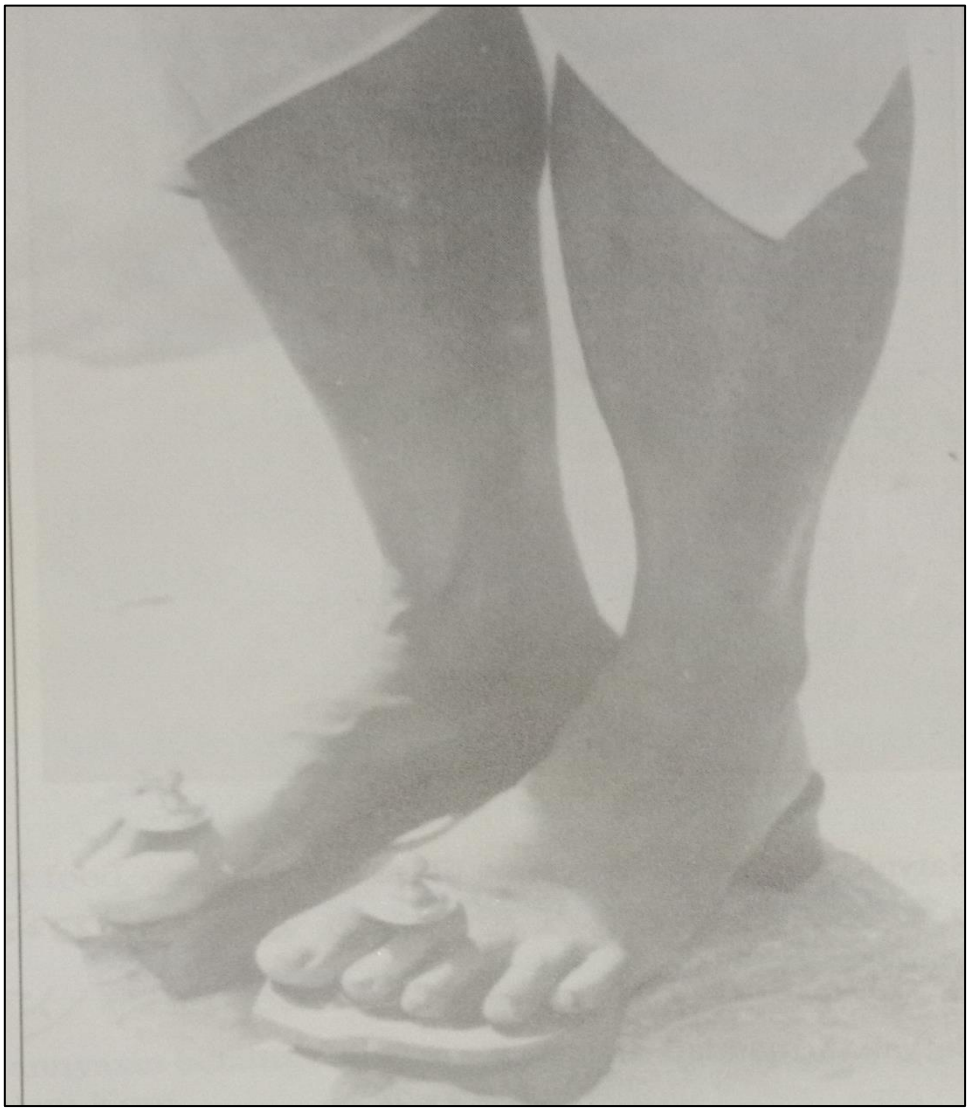
Ein Sannyasin benotigt nichts außer Nahrung, Kleidung und ein Dach uber dem Kopf.



70. Swami Satyakamanandaji serves me like a mother

స్వామి సత్యకామానందజీ నన్ను తల్లి వలె సేవించును.

Swami Satyakamanandaji dient mir wie eine Mutter.



71. I saw the lotus feet of my Guru, who is the embodiment of God Him- self.

భగవత్స్వరూపుడైన నాయొక్క
పాద పద్మములను నేను దర్శించితిని.

Ich sah die Lotusfuße meines Gurus, der die Verkorperung von Gott selbst ist.

72. Everything is everywhere in every time in every form.

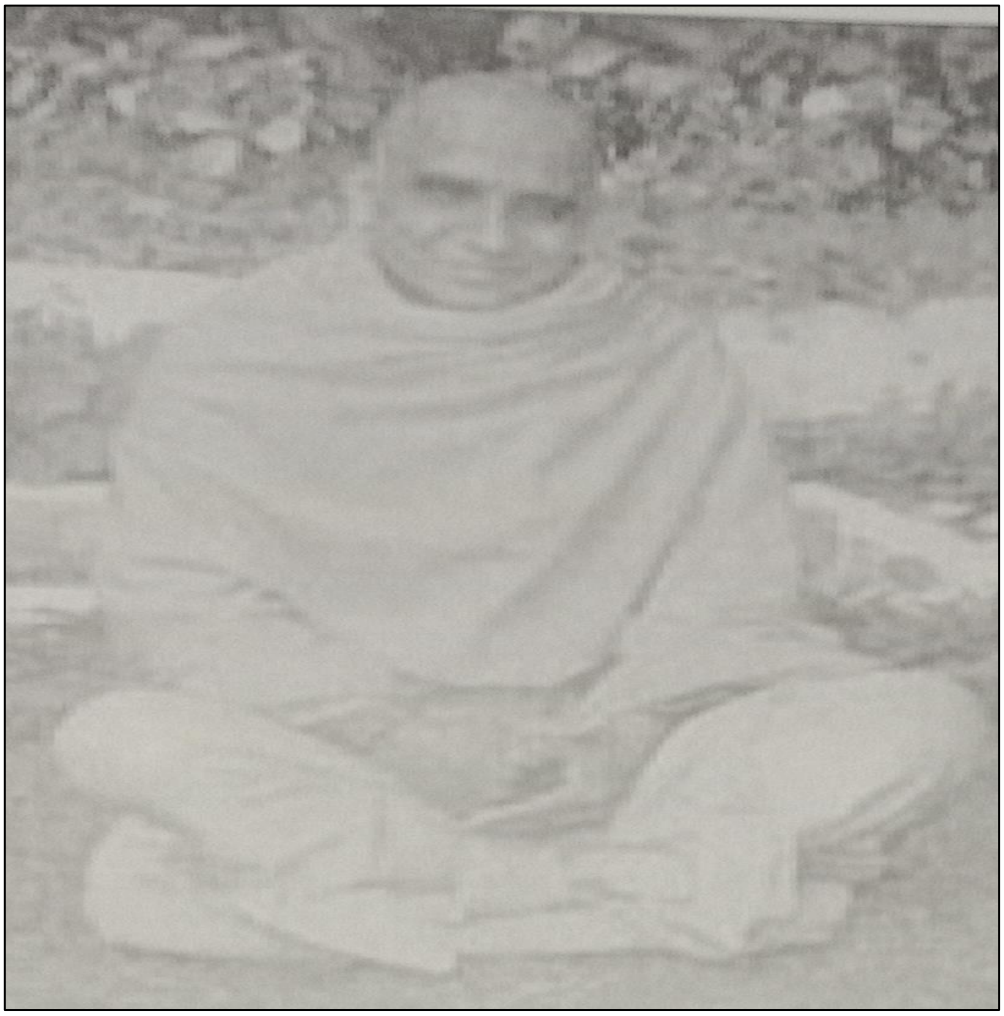
ప్రతి యొక్కటి ప్రతిచోట ప్రతిసమయము
నందు ప్రతి రూపమునందున్నది.

Alles ist zu jeder Zeit in jeder Form uberall.

73. It is the inauguration of the Heidelberg offset machine donated by the Divine Life Society of South Africa, Durban.

ఫొటో క్లిక్ కు, డర్బన్, దివ్య జీవన సంఘము చే
బహూకరింపబడిన హైడల్బర్గ్ ఆఫ్ సెట్
మిషన్ యొక్క ప్రారంభోత్సవము.

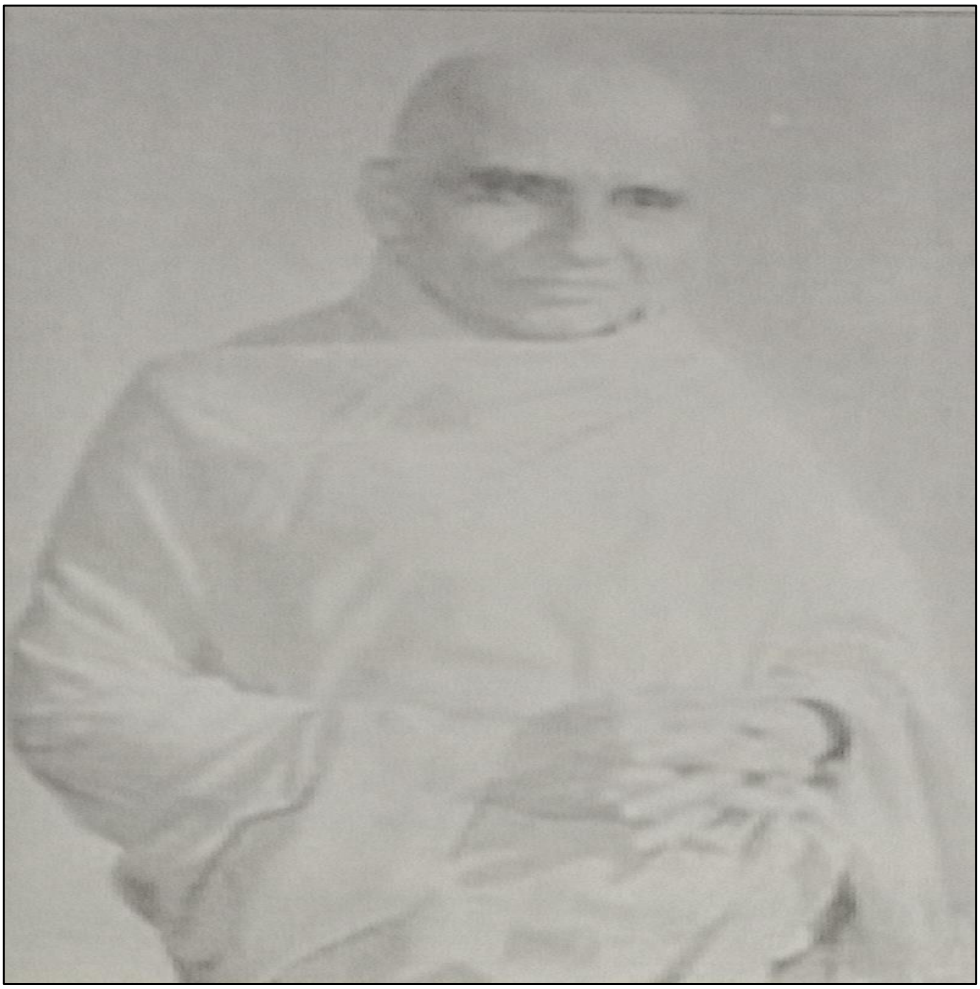
Die Ubernahme der Heidelberg Offsetmaschine, die von der Divine Life Society von Durban in Sudafrika gespendet wurde.



74. My heart is filled with the love of God.

నా హృదయము దేవుని ప్రేమచే నింపబడి
యున్నది.

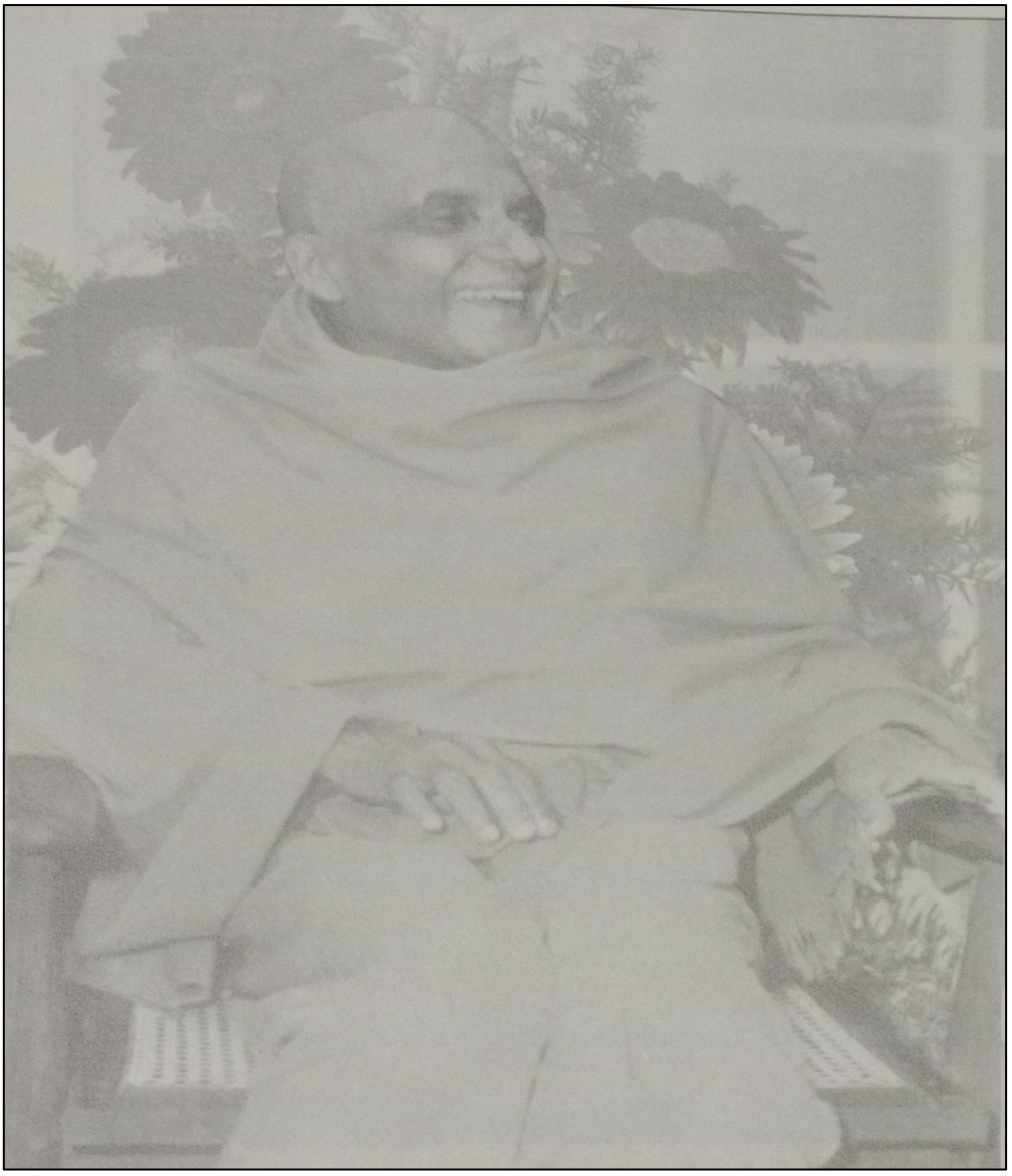
Mein Herz ist mit gottlicher Liebe erfullt.



75. Only a complete thought can be a beautiful thought.

పూర్ణ భావన మాత్రమే అందమైన భావనగా
తలంపబడును.

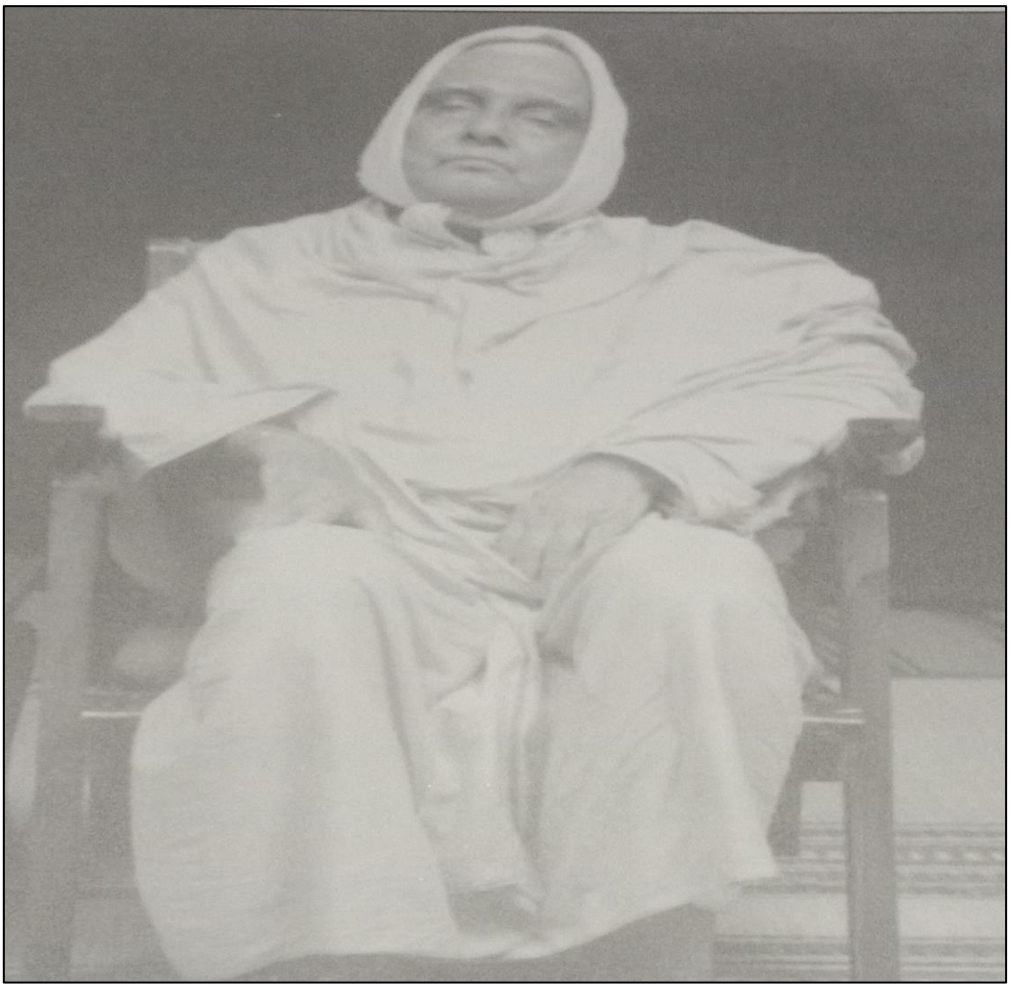
Nur ein vollkommener Gedanke kann ein schoner Gedanke sein.



76. Joy comes when there is no Jealousy in the heart.

అసూయ లేని హృదయములో ఆనందము ప్రవహిస్తుంది.

Wenn das Herz frei von Eifersucht ist steigt Freude auf.



77. You belong to another world altogether, above and transcendent to the physical world.

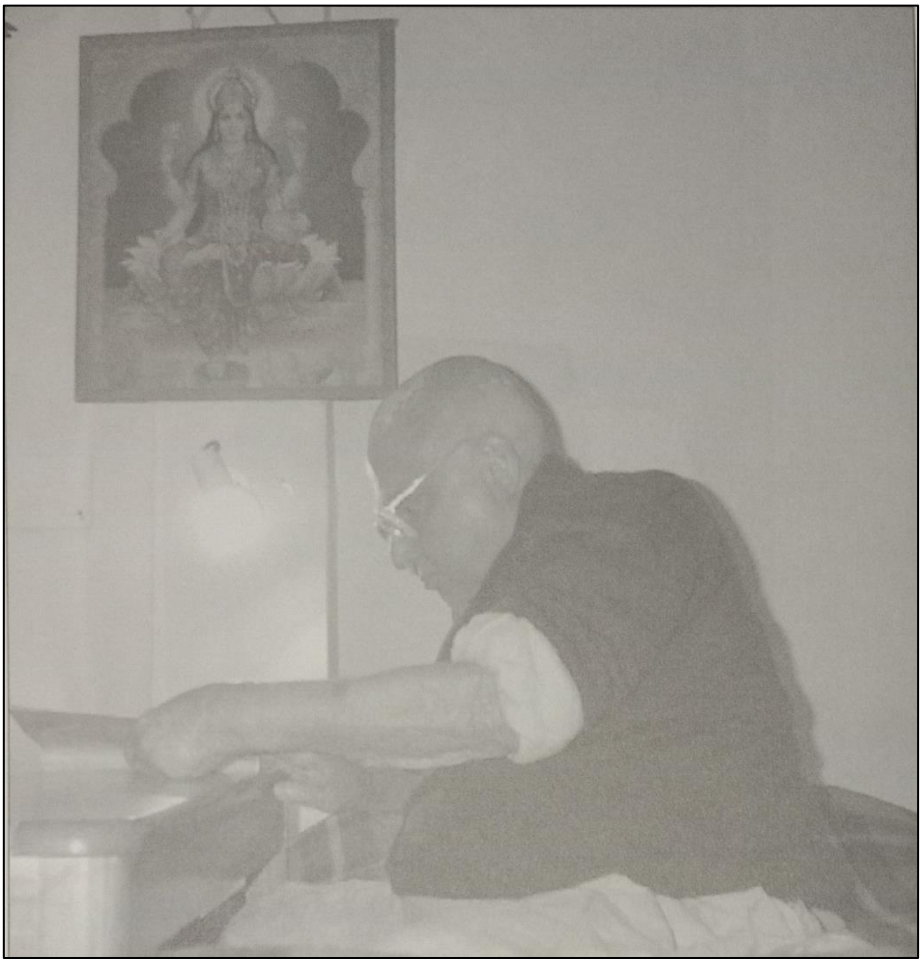
నీవు భౌతిక ప్రపంచమునకు చెందినవి కావు. భౌతిక మైయున్న మొత్తం ప్రపంచమునకు చెందియున్నావు.

Du gehorst zu einer vollig anderen Welt, die uber dir ist und die, die physische Welt durchdringt.

78. You may think that I am taking rest, but it is not like that.

నేను విశ్రాంతి తీసుకొను చున్నానని నీవు
తలంపకచ్చును. కాని అది అట్టిది కాదు.

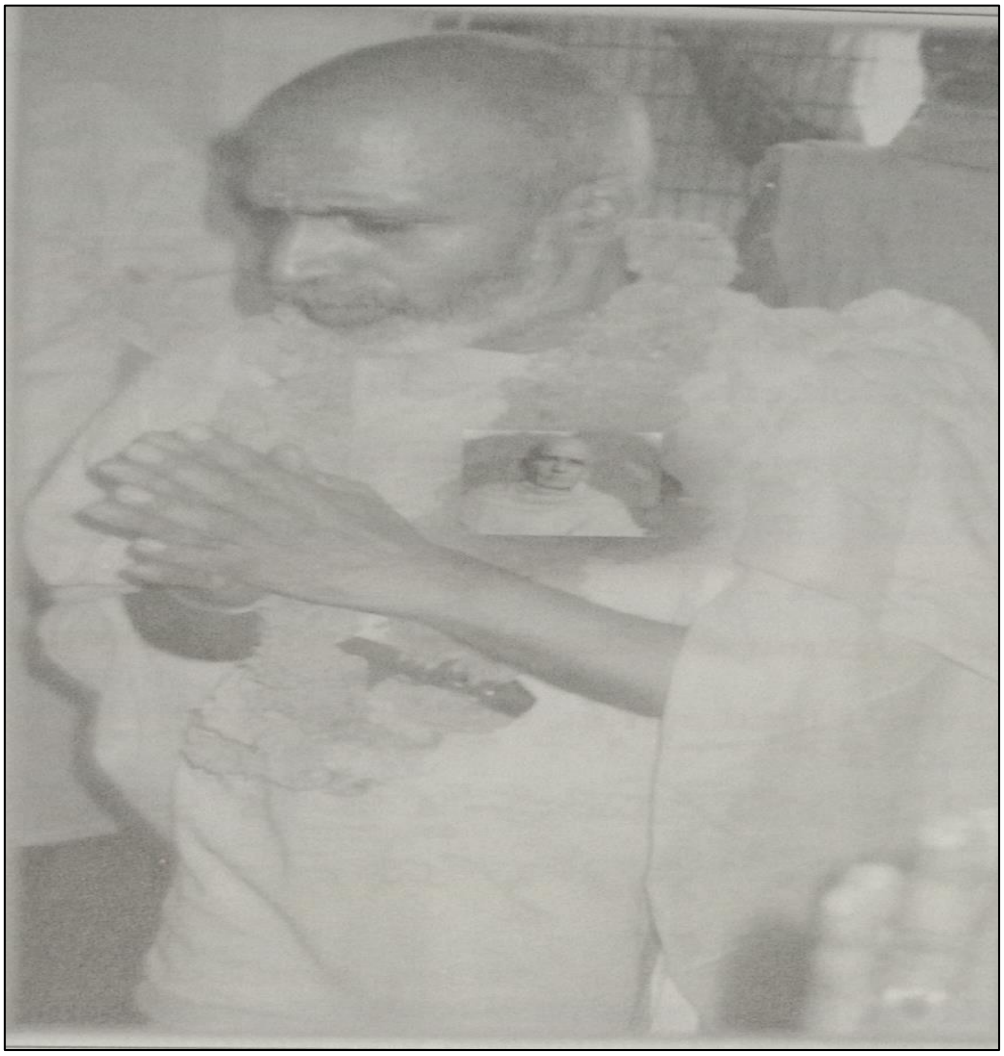
Vielleicht glaubst du, dass ich mich ausruhe, doch das ist nicht so.



79. Light of all lights is the Atman.

ఆత్మ జ్యోతులలో కెల్ల జ్యోతియై యున్నది.

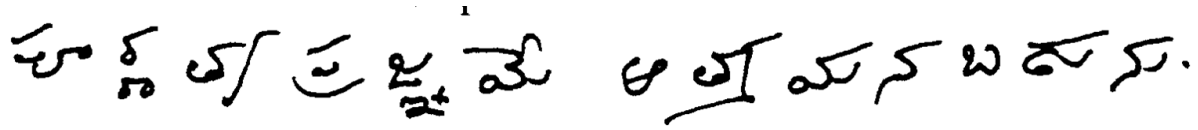
Das Licht allen Lichts ist der Atman.



80. Gurudev Swami Krishnanandaji Maharaj is in my heart. And I consider him as "The son of the East and the Sun of the West".

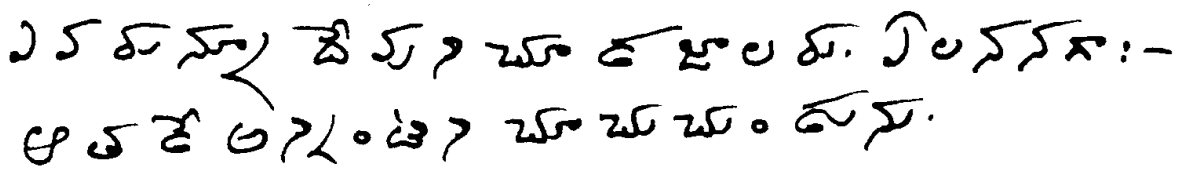
Gurudev Swami Krishnanandaji Maharaj ist in meinem Herzen. Und ich betrachte ihn als ,,Den Sohn des Ostens und die Sonne des Westens".

81 The consciousness of completeness is the soul.



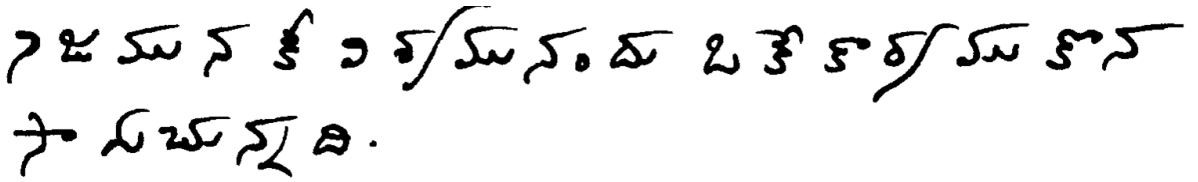
Die Seele ist das Bewusstsein der Vollkommenheit.

82 No one beholds God, because He is the beholder of all things.



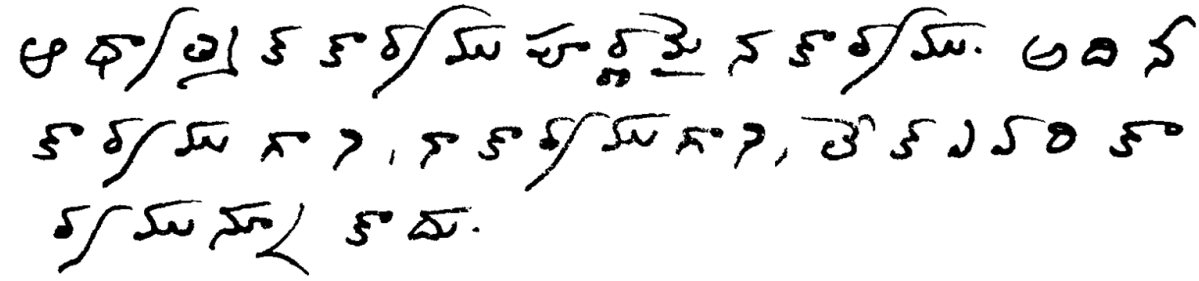
Niemand kann Gott erkennen, denn ER ist der Betrachter aller Dinge.

83 Actually, there is only one action taking place in the universe.



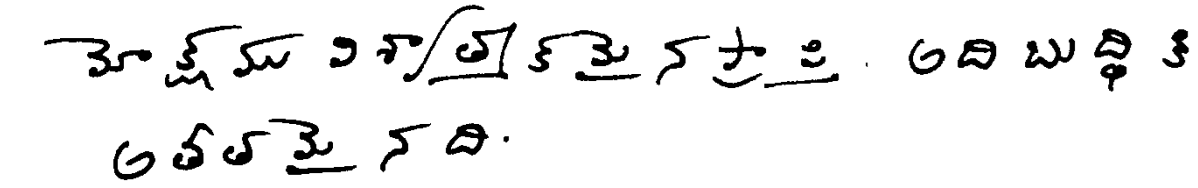
Tatsachlich findet nur eine Handlung im Universum statt.

84 Spiritual action is total action. It is not your action or my action or anybody's action.



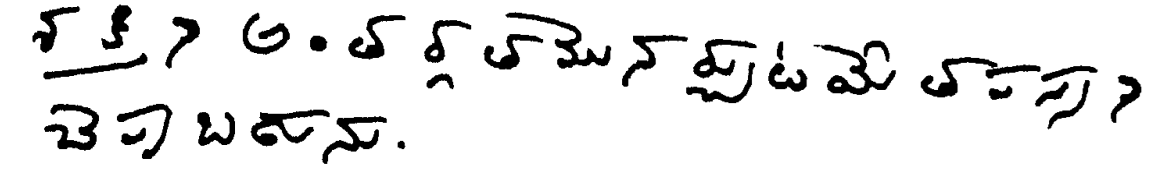
Spirituelle Handlungen sind vollkommene Handlungen. Es sind nicht meine, deine oder die Handlungen von irgendjemand anders.

85 Salvation is a Universal attainment which passes understanding.



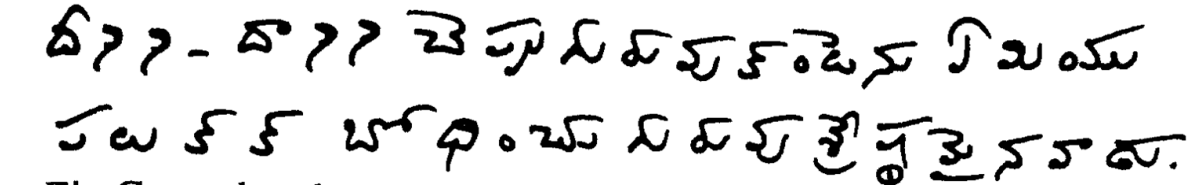
Befreiung ist eine Universale Verwirklichung, die durch den Verstand geht.

86 An inwardisation of power is called Tapas.



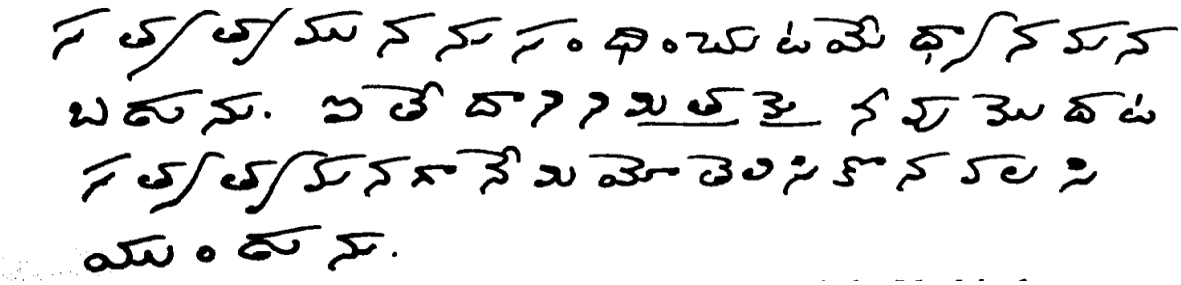
Eine Verinnerlichung der Krafte wird Tapas (Selbstverleugnung) genannt.

87 Guru who teaches without speaking is a greater Guru than the Guru who tells you this and that.



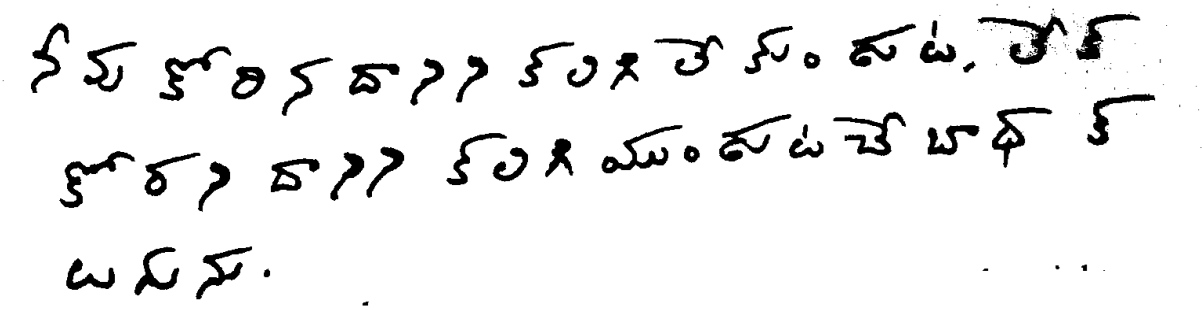
Ein Guru, der ohne zu sprechen lehrt, ist ein großerer Guru als jener Guru, der alles Mogliche erzahlt.

88 Meditation is the art of contacting Reality and for that you have to first be sure what Reality is.



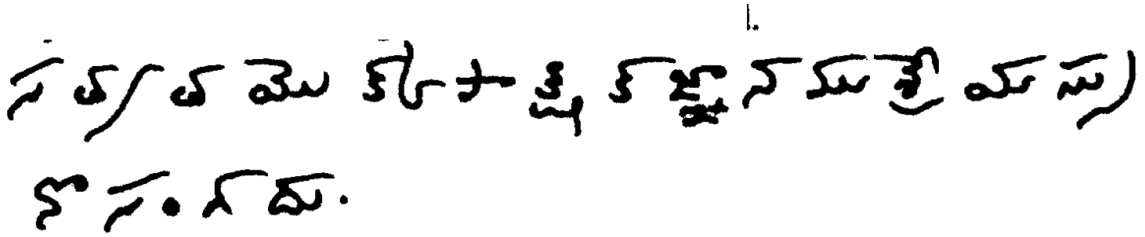
Meditation ist die Kunst, mit der Wirklichkeit in Verbindung zu tre- ten, und dafur musst du dir zunachst klar daruber werden, was Wir k- lichkeit ist.

89 Pain is the effect of not having what is wanted or having what is not wanted.



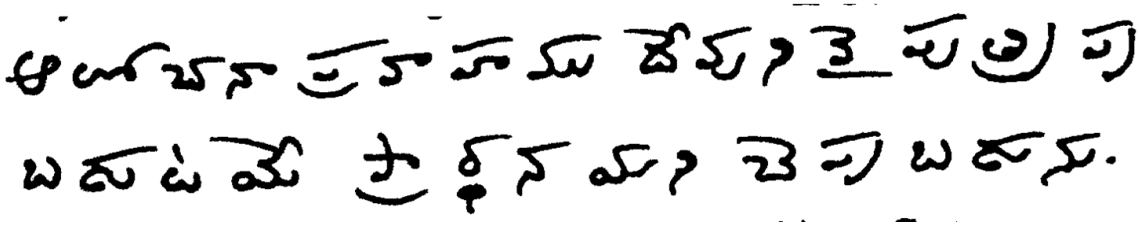
Schmerz ist entweder die Folge davon, was erwunscht oder nicht erwunscht wurde.

90 A partial understanding of Reality is no good.



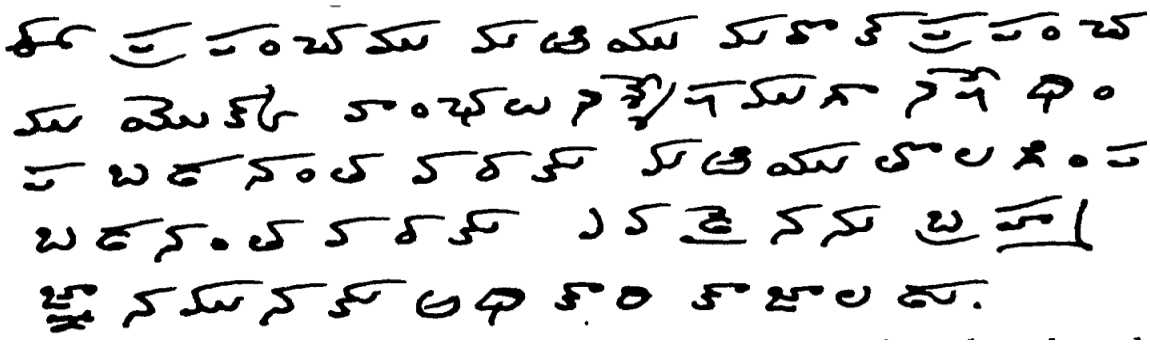
Ein teilweises Verstehen der Wirklichkeit ist nicht gut.

91 Prayer is a current flowing with thoughts towards God.



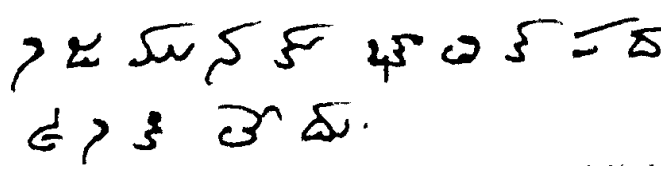
Gebete sind ein standiger Fluss der Gedanken hin zu Gott.

92 Unless the longings for the pleasures of this world as well as the other world are abolished and obliterated completely, one cannot become fit for the knowledge of Brahman.



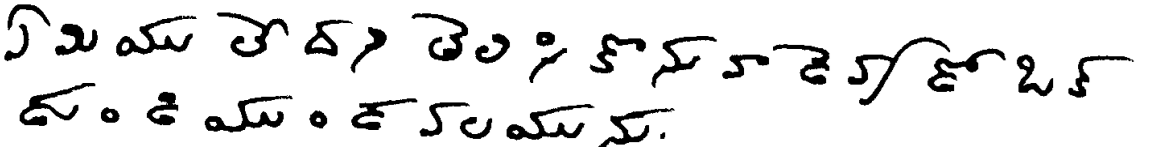
Solange das Verlangen nach Vergnugen dieser Welt und nach ande- ren Welten nicht vollstandig abgeschafft und ausgeloscht wurde, kann man nicht fur das Wissen von Brahman reif werden.

93 External things do not exist at all, really.



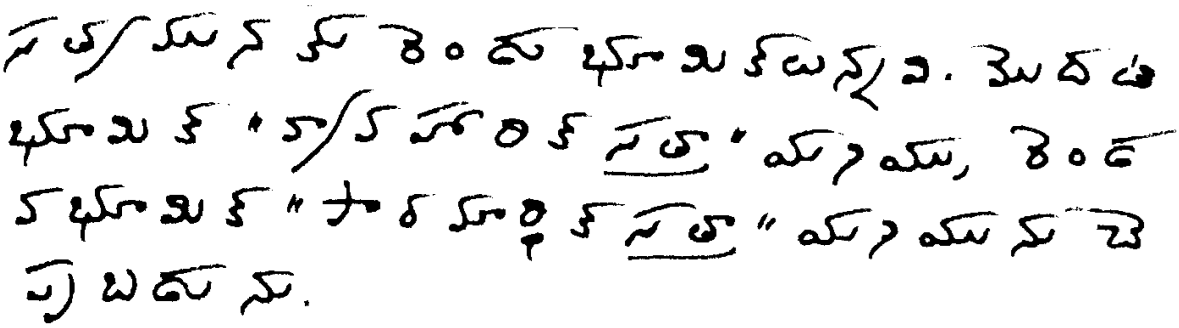
Außere Dinge existieren nicht wirklich.

94 There must be some one to know that nothing exists.



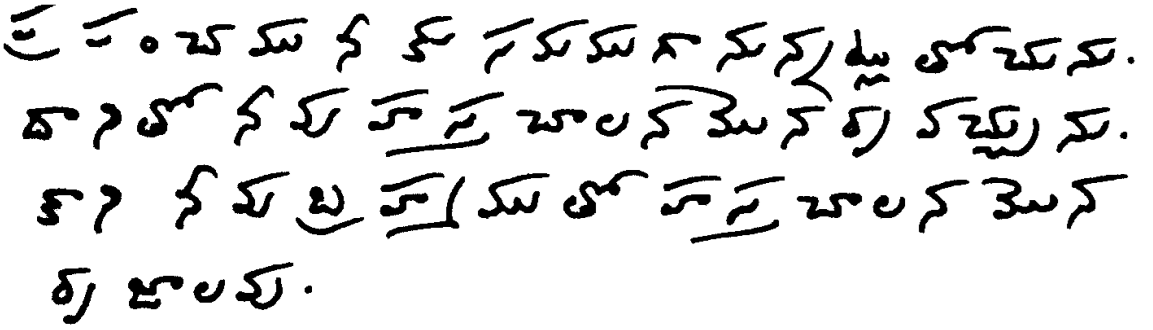
Es muss jemanden geben, der weiß, dass nichts existiert.

95 There are two degrees of Reality, one degree is called,,Vyavakarika Satta" another degree is called,,Paramarthika Satta".



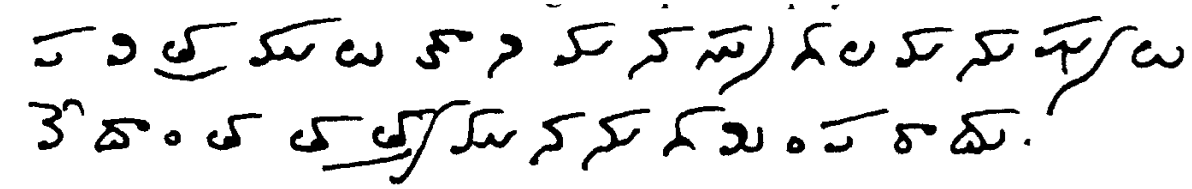
Es gibt zwei Stufen der Wirklichkeit, die eine wird „Vyavakarika Satta" (relative Wirklichkeit) und eine andere Stufe wird,,Paramathi- ka Satta" (absolute Wirklichkeit) genannt.

96 The world seems to be on par with you. You can shake hands with it. But you cannot shake hands with Brahman, the Absolute.



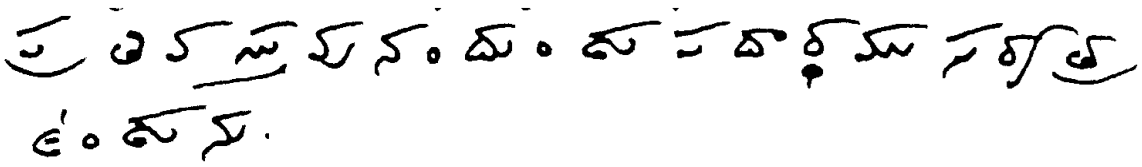
Die Welt scheint mit dir auf gleicher Ebene zu stehen. Du kannst ihr die Hand schutteln. Doch du kannst Brahman, dem Absoluten, nicht die Hand geben.

97 Unpurified minds should not go for philosophy.



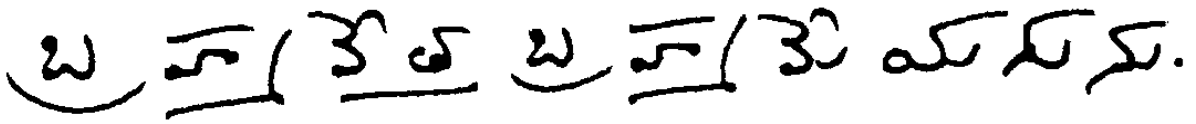
Ein unreiner Geist sollte sich nicht mit Philosophie beschaftigen.

98 A thing that is inside everything, is everywhere.



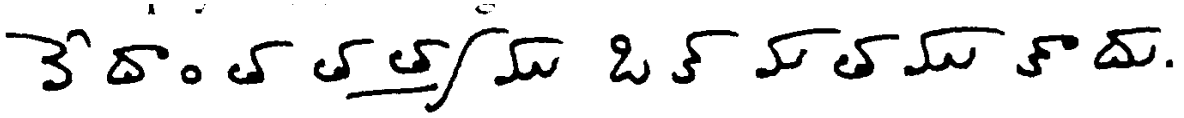
Eine Sache, die innerhalb von Allem ist, ist uberall.

99 Knowing Brahman is being Brahman.



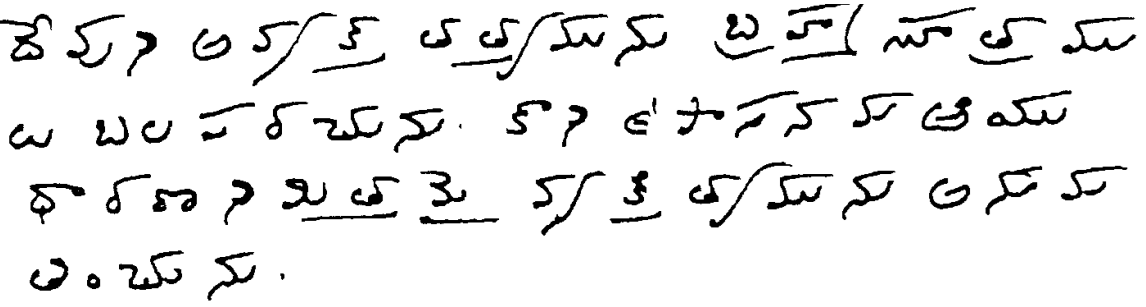
Brahman zu kennen bedeutet Brahman zu sein.

100 Philosophy is not the religion.



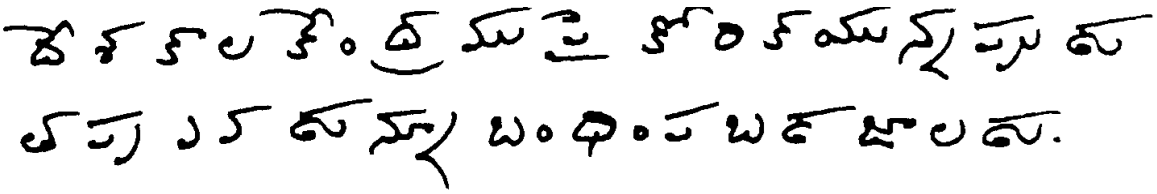
Philosophie ist nicht die Religion.

101 Brahma Sutra emphasises the impersonality of God, and permits personality for the purpose of worship and contemplation.



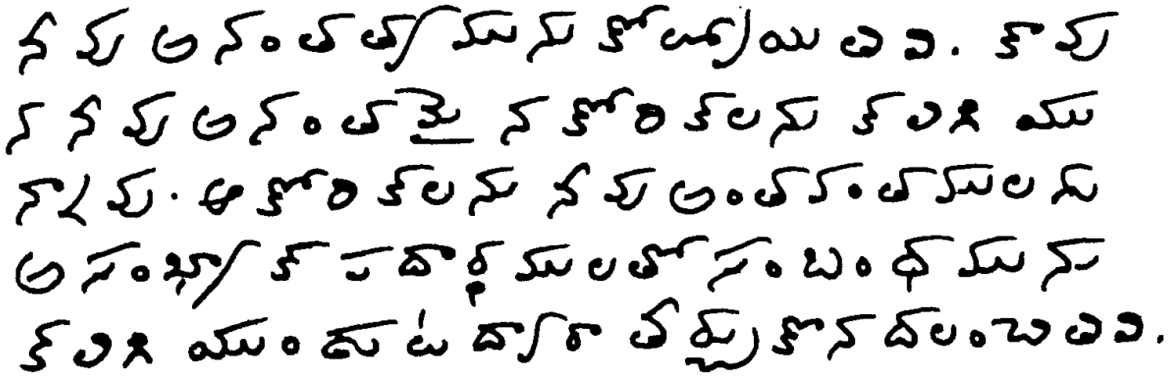
Die Brahma Sutra betont die Unpersonlichkeit Gottes und lasst zum Zweck der Verehrung und Kontemplation die Personlichkeit zu.

102 No one can be bound unless there is a concentralisation of desire at a spatio-temporal point.



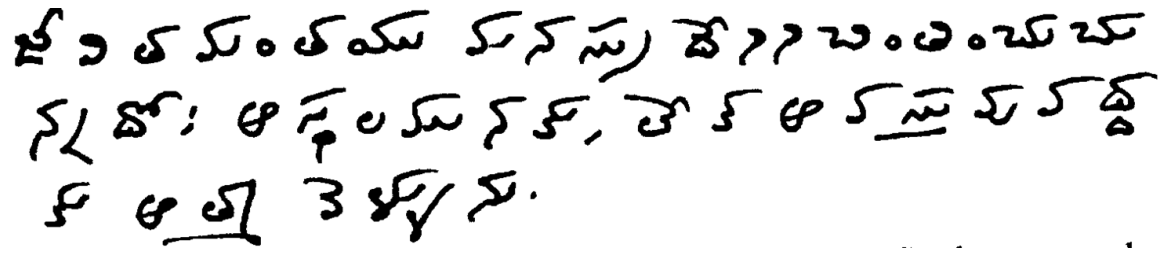
Solange keine Konzentration von Wunschen an fluchtigen Punkten stattfindet, gibt es keine Bindungen.

103 You have lost the infinite and therefore now you want an infinite desire to fulfil itself through contact with numberless finite objects.



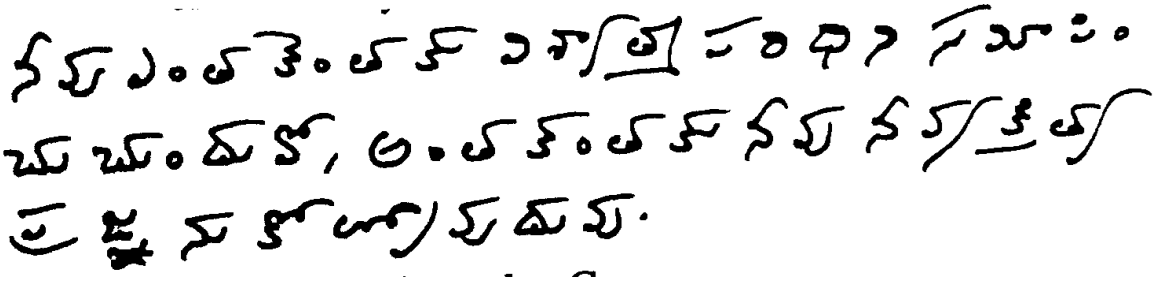
Du hast das Unendliche verloren, und darum mochtest du nun einen unendlichen Wunsch sich selbst durch den Kontakt zu zahllosen endlichen Objekten erfüllen lassen.

104 The soul will go to that place or thing which it has been thinking in its mind through out its life.



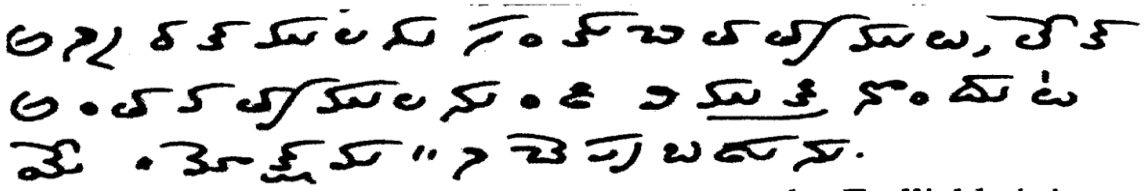
Die Seele will zu dem Ort wandern oder sich jener Sache zuwenden, woran sie ein Leben lang gedacht hat.

105 The nearer you go to the border of the universal Being, the less you become Conscious of your individuality.



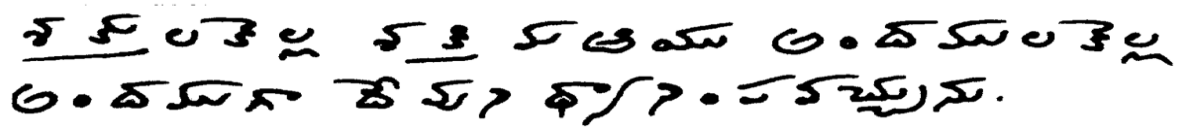
Je mehr du dich der universalen Grenze naherst, desto weniger bist du dir deiner Individualitat bewusst.

106 Freedom from every kind of limitation or finitude is „Moksha".



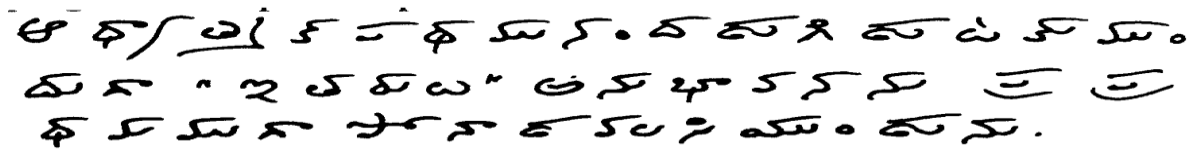
Die Freiheit von jeder Art von Begrenzung oder Endlichkeit ist ,,Moksha".

107 God can be meditated upon as the greatest of powers and the greatest of beauties.



Auf Gott kann wie auf die großte Macht oder die wundervollste Schonheit meditiert werden.

108 The idea of the,,other" should be shed first and foremost, while stepping into the spiritual path.



Zunachst sollte der Gedanke an das „Andere" abgeschuttelt werden, insbesondere, bevor der spirituelle Pfad beschritten wird.